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NEW CREATION THEOLOGY IN HEBREWS: THE LOGIC OF CHRIST AS CREATOR AND HUMAN FAITH IN THE COMPLETION OF NEW CREATION

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ABSTRACT

This thesis seeks to explicate the theology of new creation in Hebrews. It argues that Hebrews portrays Christ as the agent of new creation of humanity and human faith as integral to the dynamics of new creation. Assuming the historical-critical method, it traces the arguments of Hebrews 3-4; 5:7-10; 7:28; 10:14; 11 and their intertwining theology.

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CHAPTER ONE

INTRODUCTION

1.1. Problem and Scope

If we may compare the book of Hebrews with the windows of *Sainte-Chapelle* through which Christ shines, then the doctrine of Christ as creator is one beautiful piece of the stained glass through which we see Christ.[1] From the opening sentence, the author depicts the Son as one through whom God created the ages (1:2), followed by explicit claims of the Son as the one who makes his angels spirits and his ministers flames of fire (1:7) and one who created the heavens and the earth (1:10).[2] These assertions, not necessarily argued for, but naturally weaved into the sermon, almost assumes Christ as the creator of the cosmos and angelic beings. However, does Hebrews also assume Christ as the new creator of humanity? It is possible for one to deduce this conclusion from the statement that Christ is through whom God created the ages (for humanity is part of the ages). One may also be inclined to reason that if Christ is God, and God is portrayed as

[1] Much background issues remain unsolved Hebrews. For example, D.A. Carson and Douglas Moo writes that despite many candidates as authors, e.g. Paul, Barnabas, Apollos, Priscilla with Aquila, there is no evidence that fully convinces us of one over others. The provenance too is unclear. οἱ ἀπὸ τῆς Ἰταλίας sending greetings (13:24) is ambiguous; they could be people in Italy or Italians in another region. Furthermore, though potential destinations exist, e.g. Rome, Alexandria, Antioch, no guess is better than the other. In regard to the dating, however, Carson and Moo dates Hebrews after A.D. 60 as the author of Hebrews perceives himself and the audience as second-generation believers (2:3), but before A.D. 70 as the author would have mentioned the destruction of the temple if it were the case. Finally, the two scholars note that there is a consensus among scholars that Hebrews is a homily. Donald A. Carson and Douglas Moo, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 2005), 596, 600-609. Further investigation of the context of Hebrews will be left unanswered. For the sake of convenience, we will refer Hebrews as a sermon, letter, or book throughout the thesis. Following Jon Laansma, we will use the masculine pronoun to refer to the author of Hebrews as, "this seems justified in view of the masculine participle in Heb 11,32." Jon Laansma, *"I Will Give You Rest": The Rest Motif in the New Testament with Special Reference to Mt 11 and Heb 3-4*, WUNT 2.98 (Tübingen: Mohr Siebeck, 1997), 2 n. 1. Abbreviations follow *The SBL Handbook of Style*, 2nd ed., eds. Billie J. Collins, et al (Atlanta: SBL, 2014).

[2] All translations of Hebrew and Greek texts in the thesis are of our own.

the creator of humanity in Hebrews, then Christ is also the creator of humanity. Yet, the author of Hebrews seems to devote more ink over the cosmological aspect of God's creation than the anthropological, at least explicitly so.[3] Must we then conclude that Hebrews is silent of the matter of Christ's re-creative act of humanity? We believe that evidence argues against such conclusion.

We argue that Hebrews assumes a theology of Christ as the agent of new creation of humanity. There are two sides to this claim. First, the goal of our thesis lies in the reconstruction of the *theological mechanics* of *Christ as the agent of new creation of humanity* in Hebrews. This will be demonstrated as we first focus on two assumptions embedded in letter: (1) the end of the soteriological program in Hebrews is the *completion of new creation* (Heb. 3-4) and (2) Christ is the agent that *completes* the soteriological program in Hebrews (Heb. 5:7-10; 7:28; 10:14):

> P_1. The completion of salvation is the completion of new creation.
> P_2. Christ is the agent of the completion of salvation.
> P_3. If an agent is the agent of the completion of *x*, and if *x* is *y*, then that agent is also the agent of the completion of *y*.
> C. Christ is the agent of the completion of new creation.[4]

The third premise is true by necessity. Our burden is to show that premises one and two are true. The other side of the claim above is this: we argue that the explication of this theological dynamics receives full fruition with an understanding of the *role of humanity* in new creation as depicted by the author of Hebrews (Heb. 3-4; 11). This will be the last

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[3] For the cosmology of Hebrews, where spatial aspects are highlighted, see Jon Laansma, "The Cosmology of Hebrews," in *Cosmology and New Testament Theoogy*, ed. John T. Pennington and Sean M. McDonough (LNTS 355; London: T&T Clark, 2008), 125-43.

[4] This is a slightly modified reconstruction of the argument of the early Church as articulated by McDonough, "If the one true God had sent Jesus the Messiah as the definitive agent of redemption, and if this redemption was at one level simply the outworking of the project of creation… it must be that the Messiah was the agent of creation as well." Sean McDonough, *Christ as Creator: Origins of a New Testament Doctrine* (Oxford: Oxford University Press, 2009), 2-3.

point of focus in our thesis. In engaging these two main themes, the texts of our focus are Hebrews 3-4; 5:7-10; 7:28; 10:14; 11, with Hebrews 3-4 as the interpretative hub.

Though discussions of contemporary debates may arise in dealing with these texts—whether the nature of God's rest in Hebrews 3-4 is present or future, or whether salvation is a continuation of creation or modeled by it—we abstain ourselves from moving on to such territories. Our thesis is more concerned with the theo-logical framework that shows Christ as creator of humanity and the role of humanity in this new creation as outlined above. Thus, debates as such will be addressed insofar as they materially contribute to our goal.

1.2. Prior Research

The issue regarding the background of Hebrews deserves a brief comment, especially because such matters have driven the interpretation of the central passage of our thesis, i.e. Hebrews 3-4. Our working assumption is that the Old Testament is the primary source from which the author of Hebrews constructs his argumentation. Contrary to this, scholars since the early twentieth century have studied Hebrews in light of varying religious and philosophical backgrounds.[5] As laid out by Daniel Lanzinger,[6] the representative views have been gnostic traditions (E. Käsemann, G. Theißen, H. Braun),[7] Jewish apocalyptic backgrounds (O. Hofius, D. Moffit, J. Barnard),[8] Middle

[5] Docherty, "Interpretation," 393. For a concise survey, see J. C. McCullough, "Hebrews in Recent Scholarship," *IBS* 16 (1994): 66-86.

[6] Daniel Lanzinger, "'A Sabbath Rest for the People of God' (Heb 4.9): Hebrews and Philo on the Seventh day of Creation," *NTS* 64 (2018), 94-96

[7] Ernst Käsemann, *Das wandernde Gottesvolk: Eine Untersuchung zum Hebräerbrief*, 3rd ed. (Göttingen: Vandenhoeck & Ruprecht, 1959); Gerd Theißen, *Untersuchungen zum Hebräerbrief* (SNT 2; Gütersloh: Gütersloher Verlagshaus Mohn, 1969); Herbert Braun, *An die Hebräer* (HNT 14; Tübingen: Mohr, 1984).

[8] Otfried Hofius, *Katapausis: Die Vorstellung vom Endzeitlichen Ruheort im Hebräerbrief* (WUNT

Platonism/Philo (W. Eisele, S. Svendsen),[9] and a mixture of Middle Platonism and Jewish eschatology (S. Mackie).[10] However, Jon Laansma, with perhaps one of the most extensive treatment of the motif of rest in Hebrews 3-4, has convincingly argued for the inadequacy of placing religious or philosophical traditions other than the Old Testament as the primary background of Hebrews. Analyzing rest motifs in the Hebrew Scriptures (נוח and מנוחה), the Septuagint (ἀναπαύω, ἀνάπαυσις, ἀνάπαυμα, καταπαύω, and κατάπαυσις), and other Jewish and Christian Literature, he concludes that Hebrews "should be placed *alongside* the other intertestamental Jewish developments of the rest idea as an independent and creative use of the OT by a thinker with his own unique outlook and agenda."[11] We take Laansma's conclusion in respect to the background of Hebrews to be our point of departure, placing the OT as the primary background.

Returning to the notion of Christ as the re-creative agent of humanity, scholars have intuited that there must be some relationship between creation and Christology in Hebrews. This is especially seen in their works on Hebrews 3-4.[12] For example, Laansma also recognizes Hebrews' interest in God as creator[13] as well as the significance of the motif Christology, pointing out the thematic connections between Christology and

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11; Tübingen: Mohr, 1970); David M. Moffit, *Atonement and the Logic of Resurrection in the Epistle to the Hebrews* (NovTSup 141; Leiden: Brill, 2011); Jody A. Barnard, *The Mysticism of Hebrews: Exploring the Role of Jewish Apocalyptic Mysticism in the Epistle to the Hebrews* (WUNT 2.331; Tübingen: Mohr Siebeck, 2012).

[9] Wilfried Eisele, *Ein unerschütterliches Reich: Die mittelplatonische Umformung des Parusiegedankens im Hebräerbrief* (BZNW 116; Berlin: de Gruyter, 2003); Stefan N. Svendsen, *Allegory Transformed: The Appropriation of Philonic Hermeneutics in the Letter tot he Hebrews* (WUNT 2.269; Tübingen: Mohr Siebeck, 2009).

[10] Scott D. Mackie, *Eschatology and Exhortation in the Epistle to the Hebrews* (WUNT 2.223; Tübingen: Mohr Siebeck, 2007).

[11] Laansma, *Rest*, 354.

[12] Some scholars do not seem to mention it at all, e.g. Frederick. F. Bruce, *The Epistle to the Hebrews*, rev. ed. (Grand Rapids: Eerdmans, 1990).

[13] E.g. Laansma, *Rest*, 349-56.

Hebrews 3-4;[14] but the scope of his work prevents him from fleshing out the theological dynamics of the two motifs. Similarly, Harold Attridge writes that Christ's own entry into rest not only allows the believers' entrance into God's rest, but also parallels their entry.[15] However, he continues, "… the imagery of rest is best understood as a complex symbol for the whole soteriological process that Hebrews never fully articulates…"[16] Käsemann writes more explicitly that Christ as the ἀρχηγός and τελειωτής, entails his redemption of creation: "Insofar as the fallen creation must be redeemed and completed by him, he is the 'completer of faith.'"[17] Again, he does not develop this idea other than turning to the investigation of parallels in the gnostic tradition.[18] Finally, Peter Enns' work "Creation and Re-creation: Psalm 95 and Its Interpretation in Hebrews 3:1-4:13," comes close to our thesis.[19] Enns rightly observes that the creation and re-creation motif in Psalm 95 and God's work and rest in Genesis 2:2—passages both of which are cited in Hebrews 3-4—display an "integral relationship between creation and deliverance in the writer's thinking."[20] Thus, for Enns, God's rest in Hebrews refers to "the rest in which God has partaken since the completion of his creative work. Creation is both the type of re-

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[14] E.g. Laansma, *Rest*, 268-72.

[15] Attridge, *Hebrews: A Commentary on the Epistle to the Hebrews*, Hermeneia (Philadelphia: Fortress, 1989), 128.

[16] Attridge, *Hebrews*, 128.

[17] Ernst Käsemann, *The Wandering People of God: An Investigation of the Letter to the Hebrews*, trans. Roy A. Harrisville and Irving L. Sandberg (Minneapolis: Augsburg, 1984), 130.

[18] Though not directly contributing to our thesis, some have argued that Hebrews 3-4 speaks of Christ's own entry into rest. Nicholas Moore, based on grammatical grounds and the logic of Hebrews 3-4, has recently argued that Hebrews 4:10—"ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ…"—should be read Christologically: "… this reference is not simply a 'christological connection': it is rather a Christological *foundation*, introducing Christ as the *basis* for the Sabbath rest that remains available to God's people." Nicholas J. Moore, "Jesus as 'The One who Entered his Rest': The Christological Reading of Hebrews 4.10," *JSNT* 36 (2014): 397. Cf. David A. deSilva, *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle "to the Hebrews"* (Grand Rapids: Eerdmans), 167-68.

[19] Peter E. Enns, "Creation and Re-creation: Psalm 95 and Its Interpretation in Hebrews 3:1-4:13," *WTJ* 55 (1993): 255-80.

[20] Enns, "Creation," 279.

creation and its consummation."[21] Enns further makes a closing remark that both Jesus and God partake in this creation based on his reading of Hebrews 3:3. Although his hunch directs him in the right direction, the article's focus once again stops him from pursuing further the contribution of Christology in creation. Therefore, our brief survey shows that while scholars have rightly sensed that there is a connection between Christ and his soteriological work as a creative act, there remains room for us to explore the precise connection between the two.

One last work ought to be mentioned. Our thesis essentially builds from Sean McDonough's *Christ as Creator: Origins of a New Testament Doctrine.* Examining key texts of Hebrews (1:2, 7, 10; 2:10; 3:1-6), McDonough shows that Hebrews portrays Christ as the creator of this world, and even possibly the world to come. This work focuses on the cosmological dimensions of Christ's role as creator. However, McDonough does make a comment that "Just as all things are made through him (*δι'οὗ*, 1:2), so it is through him (*δι'αὐτοῦ*) that Christians come to God (7:25)." He also makes a concluding remark, "Through the lens of Psalm 8 he [the author of Hebrews] sees Christ fulfilling the creation mandated given to Adam (2:5-10)."[22] While the examination of this passage reaches beyond our scope, using the texts assigned to us (Heb. 3-4; 5:7-10; 7:28; 10:14; 11), we seek to contribute to McDonough's study as well as the intuition of scholars mentioned above by showing that Hebrews does indeed depict Christ as the agent of new creation of humanity.

1.3. Methodology

[21] Enns, "Creation," 280.
[22] McDonough, *Creator*, 210.

We focus on the text of Hebrews itself to examine the logic of Christ as creator in Hebrews and the role of humanity in new creation. Our investigation builds upon grammatical cues, literary structures, and the study of Hebrews' use of the Old Testament (where quoted). With these foundations, we draw theological conclusions from passages relevant to our thesis. As Attridge writes, "Although extracting systematic propositions from a text of the New Testament is a rather old-fashioned approach to theological analysis, Hebrews invites such an approach with its very plain propositional claims about God, which it apparently invites to be taken seriously."[23] The nature of our study, then, is historical-critical and constructive.

1.4. Plan and Goal of the Study

The goal of our thesis is to make the case that Hebrews' logic assumes Christ as the agent of the new creation of humanity and articulate the role of humanity in this creative process. Our burden lies in proving the soundness of the motifs of (1) *salvation-as-completion-of-new-creation*, (2) *Christ-as-the-completer-of-salvation*, and (3) *human-responsibility in the logic of (1) and (2)*. Two approaches are taken to connect these two motifs: an inductive one and a deductive one.

Chapter two takes the inductive approach. We argue that the rhetoric of Hebrews suggests the intimate connection between motifs (1) and (2). Taking the rest discourse (Heb. 3-4) as our anchor (where the soteriological end is depicted in terms of the completion of new creation), our examination is twofold. We first trace the argument of

[23] Harold W. Attridge, "God in Hebrews: Urging Children to Heavenly City," in *The Forgotten God: Perspectives in Biblical Theology: Essays in Honor of Paul J. Achtemeier on the Occasion of His Seventy-Fifth Birthday*, ed. A. Andrew Das and Frank J. Matera (Louisville: Westminster John Knox, 2002), 197.

Hebrews; then, we seek to identify traces of the motif of Christology (particularly of his priesthood and humanity) that surround the rest discourse. By doing so, we will show that the motifs of salvation-as-completion-of-creation (Hebrews 3-4) and Christ-as-completer-of-salvation (Heb. 7-10) are logically inseparable.

Chapters three and four takes contributes to the deductive argument outlined above, each arguing for the soundness of (1) and (2), respectively. The goal of chapter three is to show that Hebrews depicts *the completion of salvation as the completion of creation*. To do so, we first turn to Genesis 2:2 itself. Before we jump to Hebrews' appropriation of Genesis, we examine the accounts of Noah and Moses. Then, we analyze how Hebrews appropriates Genesis. We conclude that the meaning of God's rest is that God ceased from his creative act essentially performed through his speech, the result of which was the completed-ness of his creation; and the breaking of this completed-ness was due to humanity's disobedience against God's speech. Second, there is a tradition in the Pentateuch where redemption is depicted as new creation. Third, as Hebrews uses Genesis, it projects an eschatological vision in terms of the protological completion that came into existence through God's speech. It will follow from this that the exhortation to enter into God's rest is to tell the readers to move away from the sinful heart that broke this completion and to strive towards completed-ness of new creation; and this is brought to realization as Christ is the re-creative agent and leader of the new Exodus into the rest of God, i.e. completed-ness.

Chapter four seeks to show that *Christ is the agent that completes salvation*. We argue that Christ completes his people in two ways. First, his obedient life that led to his *own completion* functions as an *example* for believers to follow. Second, his obedient life

that led to the designation of the Melchizedekian high priest and the inauguration of the new covenant functions as the theological *grounds* for the completion of believers. This will be argued as we focus on the exegesis of Hebrews 5:7-10; 7:28; and 10:14. Through this we show that the obedience of Christ led to his perfection and designation as the Melchizedekian high priest—his eternal life reflecting the completed-ness of humanity in Genesis—which allows him to become the reason for salvation. Second, Christ who now lives forever brings his people to completion as the mediator of the new covenant. Finally, connecting these arguments with the previous chapters, we demonstrate that Christ's priesthood is the means through whom God's people will be brought to the completed-ness envisioned as the goal of new creation. These arguments will point to our conclusion that Hebrews depicts Christ as the agent of new creation of his people.

Chapter five addresses the lingering question from the previous chapter, the role of humanity. Christ has brought believers to completed-ness, what need is there for believers to strive to enter God's rest? In order to address this question, this chapter returns to the rest discourse. We begin with examinations of Psalm 95 and Numbers 14, followed by an analysis of Hebrews' appropriation of those passages. Then, we move to Hebrews 11 in order to understand the concept of faith. We conclude that Hebrews highlights the role of God's people in the new creative act of God through Christ. Just as the world was first created through God's speech, when they hear God's speech through the Son in these last days, they are to display obedience, rather than disobedience that broke God's completed creation. That is, the human agent is called to live by the realization of that completed-ness in displaying obedience. And this a responsibility that believers are charged with every day, or "Today."

CHAPTER TWO

ARGUMENT FROM THE RHETORIC OF HEBREWS

ὁ θεὸς… ἐπ᾽ ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ (Heb. 1:1-2)

2.1. Introduction

In this chapter, we will argue that the rhetoric of Hebrews hints toward an intimate *connection* between the notion of *salvation-as-completion-of-new-creation* and *Christ-as-the-agent-that-completes-salvation*. For now, we hypothesize that the notion of *salvation-as-completion-of-new-creation* is made most explicit through the concept of *the rest of God in the rest discourse* (Heb. 3-4) and that *Christ-as-the-agent-that-completes-salvation* is portrayed through the motif of *Christ's priesthood.* (These assumptions will be shown to be true in chapters three and four). Thus, if we show that the motifs of God's rest and Christ's priesthood are connected, then we will have good reasons to believe the original two premises are also connected. With this assumption, we will establish the connection between the rest discourse and Christ's priesthood in two parts. In the first half of this chapter, we will trace the argument of Hebrews in light of the rest discourse, paying close attention to grammatical cues, especially conjunctions. These cues will differentiate the dominant sentences and pericopae from those that are subordinate. While polemics against angels or the Law are present as major motifs throughout Hebrews, we will stay focused on the two motifs above, while remaining faithful to the grammar, structure, and themes on angels and the Law insofar as they are related to our main objective. In the second half, we will look for lexical cues around the rest discourse that points to the relevance of Christ's priesthood for interpreting the rest discourse. We will conclude from both of these sections that Christ's priesthood and God's rest cannot be

contemplated independent from one another. That is, *salvation-as-completion-of-new-creation* and *Christ-as-the-agent-that-completes-salvation* are concepts that feeds into one another.

Before proceeding, the concept of "completion" or "completed-ness" requires a preliminary definition because this concept will function as the catalyst for the theological fusion of the motifs of salvation as completion of creation and Christ as the completer of the salvific program in Hebrews. According to Kenneth Schenck, the generalization of the "meaning" of τελειόω is almost "impossible."[24] Schenck concludes his study of τελειόω by noting that each objected of being completed in Hebrews bears its own unique meaning. However, while the specific goal differs, "there is always the idea of 'bringing to the appropriate goal' or 'completedness' in mind."[25] Schenck concludes:

> When each particular instance of perfection comes within the purview of the author's theological system, his standard for completedness always turns out to be the purpose which God has intended for that particular item in the plan of salvation history. In Hebrews, something is perfected when it has attained its appropriate status within the purposes of God.[26]

Taking Schenck's conclusion as our basis, we will show throughout the thesis that completion of salvation or creation and the completing work of Christ are conceptually and logically connected. (Henceforth we will use completed-ness and completion as synonyms).

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[24] Kenneth L. Schenck, *Cosmology and Eschatology in Hebrews: The Settings of the Sacrifice* (SNTSMS 143; Cambridge: Cambridge University Press, 2007), 70.

[25] Schenck, *Cosmology*, 70.

[26] Schenck, *Cosmology*, 71. For a comprehensive treatment of this motif, see David Peterson, *Hebrews and Perfection: An Examination of the Concept of Perfection in the 'Epistle to the Hebrews'* (Cambridge: Cambridge University Press, 1982). Peterson argues that the motif of perfection is a major category of Hebrews. However, he does not seem to deal much with the rest discourse or the motif of creation.

2.2. Argument from the Structure of Hebrews

2.2.1. Christ as the Agent of God's Speech (Heb. 1:1-2:18)

Hebrews 1:1-2:18 argues that Christ is the ultimate agent of God's speech. This centers around the imperative marked by διά τοῦτο (2:1).[27] Here, the author argues that because God spoke through the Son, the readers must pay attention to what they have heard. Hebrews makes this case as he sets forth ἐλάλησεν as the main verb of Hebrews 1:1-4. The central point in this opening sentence is that God spoke through the Son (1:2); other points of these four verses are grammatically subordinate to this clause.[28] The argument then proceeds with the conjunction γάρ, which, semantically speaking, subordinates the remainder of the first chapter to Hebrews 1:1-4. The author accomplishes this as he connects the sentences in Hebrews 1:5-14 with coordinate conjunctions such as καί (1:5, 7, 10) or δέ (1:6, 8, 13),[29] or as an asyndeton (1:14). Such series of evidence in Hebrews 1:5-14 establishes the superiority of the Son to angels. This not only implies the qualitative superiority of Christ himself, but also the content of the communication; God revelation through the Son that will be portrayed throughout the letter is superior to the covenant of Sinai, the Law of Moses, and the Levitical priesthood mediated through

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[27] While grammatical markers such as conjunctions cannot definitively group units of thought, especially as Hebrews displays circular arguments more than linear ones, we can make tentative divisions to serve our purposes.

[28] As BDF shows, vv.1-2a is a complete period with two members where the remaining verses (2b-4) are supplementary elements. Vv. 2b-3 (a four-clause period), and v. 4 (a two-member period) are appended to the period of vv. 1-2a. F. Blass, A. Debrunner, and R. Funk. *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1961), 242. To put this differently, the verse is centered around two words: the verb ἐλάλησεν and the object of preposition υἱῷ. The verb takes one participial clause (πολυμερῶς… λαλήσας… προφήταις). The object of preposition takes three relative clauses: (1) ὃν ἔθηκεν κληρονόμον πάντων; (2) δι᾽ οὗ καὶ ἐποίησεν τοὺς αἰῶνας; and (3) ὃς… ἐκάθισεν… The verb of the third relative clause is further modified by four participial clauses: (a) ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ; (b) φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ; (c) καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος; and (d) τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων. Finally, τοσούτῳ of this last clause "(d)" is connected with a correlative pronoun of another clause ὅσῳ διαφορώτερον παρ᾽ αὐτοὺς κεκληρονόμηκεν ὄνομα.

[29] The δέ is used to contrast statements towards the Son and statements about angels.

angels. Hence with the *grounds* that God spoke through the Son (1:2) who is superior to angels (1:5-14), the author makes the exhortation, *for this reason* (διά τοῦτο), "it is even more necessary for us to pay attention to that which we have heard" (2:1). This first conclusion is further supported, as the author immediately uses the conjunction γάρ in each of the following two sentences.[30] If the word spoken through angels was valid, we cannot escape a just penalty if we neglect[31] such great salvation (2:2-4).[32] God did not subject the world to come to angels, but to the Son (2:5-9).[33] The following pericope adds explanation to the latter statement, showing why the Son is not yet completely over all things (2:10-18).[34] Therefore, the first main point of Hebrews is an exhortation for the readers to listen to *God's speech through Christ*.

Already from the beginning, we see Christ as *agent* of God's *communicative act*. As it will be made apparent in the next chapter, this communicative act of God through

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[30] The second could have been used to clarify the preceding sentence. Either way, the semantic weight is on the thing clarified or the thing that required reason.

[31] ἀμελήσαντες bears a conditional force.

[32] The sentence is a first class conditional sentence, where the apodosis is a rhetorical question: if the word spoken through angels was valid… how shall we escape neglecting so great a salvation? The rest of the verses is a relative clause (ἥτις) connected to σωτηρίας, where ἐβεβαιώθη is the main verb of the relative clause and λαβοῦσα and συνεπιμαρτυροῦντος clauses are subordinated to ἐβεβαιώθη. Thus, it is appropriate to view Heb. 2:2-4 as one unit connected to Heb. 2:1 with the conjunction γάρ.

[33] There is no explicit statement that God subjected the world-to-come to the Son. This is implied with the conjunction δέ that connects the statement, he [God] did not subject to angels the world to come, concerning which we are speaking, but (δέ) it has been testified somewhere, saying, "What is man that you remember him, or the Son of man that you appear to help him" (2:5-6). The rest of the sentences of Heb. 2:5-9 are connected with the coordinating conjunction δέ (2:6, 8, 9) such that we may view them as one whole unit.

[34] Hebrews 2:10-18 can be taken as one unit that explains the suffering and death of Jesus in the previous verse (2:9). This argument, to make that connection, naturally, first begins with the conjunction γάρ, explaining that it was appropriate for God to perfect the ἀρχηγόν of salvation, in order to bring many sons to glory (2:10). The next sentence (2:10-13) is also subordinated to the previous with the conjunction γάρ. The next unit (2:14-18) that begins with the post positive οὖν is best not to be taken as concluding statement of Hebrews 2:2-13, but the concluding statement of its immediately preceding unit (2:10-13). It was appropriate for God to perfect the ἀρχηγόν of salvation, brining many sons to glory (2:10); therefore (οὖν), since the children share in flesh and blood, he himself in just the same way participated of the same things… (2:14). This is proceeded with its own explanation (γάρ)—that God is concerned about human beings not angles (2:16)—and concludes (ὅθεν) that Jesus had to be made like human beings (2:17). The unit finally ends with an inference (γάρ) that Jesus is able to help those who are being tempted (2:18)

Christ alludes to God's *creative act through Christ.* On one level, it is the creation of the world at the beginning of time. Based on the statements that God created the ages (τοὺς αἰῶνας) by his word (ῥήμα, 11:3) and that God created the ages (τοὺς αἰῶνας) through (διά, 1:2) Christ, we may infer that this word is Christ. On another level, judging by the plural τοὺς αἰῶνας, according to McDonough, this creative act may also refer to *new creation*.[35] Hence, God's act of speech through Christ in these last days could refer to a new creative act through Christ. The section that follows shows that Christ is the grounds for salvation/creation.

2.2.2. Christ as the Grounds for Salvation/Creation (Heb. 3:1-4:13)

Hebrews 3:1-4:13 can be divided into three parts: Hebrews 3:1-6; 3:7-19; and 4:1-13.[36] The weight of the first section falls on the exhortation that the readers must consider Jesus the sent-one and high priest: "Therefore (ὅθεν), holy brothers, partakers of a heavenly calling, consider the apostle and high priest of our confession, Jesus, faithful to the one who appointed him as Moses was faithful[37] in all[38] his house" (3:1).[39] Two points deserve further elaboration: the reference to Jesus as the sent-one and high priest, and the comparison of Jesus with Moses. We will address these one by one as they are pertinent for understanding the logic of this section.

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[35] McDonough, *Creator*, 200-204.

[36] Scholars have noted that the unit of 3:1-4:13 is one unit where Hebrews 3:1-6 is the *narratio*, i.e. the prelude, and Hebrews 4:12-13 is the *peroratio*, the closing remark. Gert J. Steyn, *A Quest for the Assumed LXX* Vorlage *of the Explicit Quotations in Hebrews* (Göttingen: Vandenhoeck & Ruprecht, 2011), 172.

[37] The word "faithful" is not in the Greek text, but is implied.

[38] ὅλῳ seems to be absent in P^{13}, p^{46}, B, etc. but present in ℵ, A, C, D, K, L, 33, Byz, etc. It is quite possible that the adjective was added to match the quotation in v. 5, "…*Μωϋσῆς* μὲν *πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ*..." Either way, the decision will not affect our study of the literary context.

[39] Hebrews 3:1-2 is a single sentence, where ὄντα as an adjectival participle connects v. 2 to v.1.

The significance of Jesus as the sent-one and high priest is that these two words summarize the content of Hebrews up to this point. While the weight of the previous section (1:1-2:18) fell on the exhortation of Hebrews 2:1, we cannot conclude that this verse alone is the basis for the conclusion in Hebrews 3:1. Rather, the conjunction (ὅθεν) that begins Hebrews 3:1 seems to imply a conclusion based on the previous section as a whole (1:1-2:18). Three pieces of evidence support this. First, addressing his readers as partakers (μέτοχος, 3:1) of a heavenly calling, the author evokes the argument of Jesus becoming like human beings, taking part (μετέχω) in the same things, i.e. flesh and blood (2:10-18). Second, as he exhorts them to consider the sent-one (ἀπόστολος) of their confession, he evokes the previous remark that God has spoken through the Son (1:2) who is superior to angels, i.e. those who are sent (ἀποστελλόμενα, 2:14),[40] thus recalling the entirety of Hebrews 1:1-2:4. Third, Jesus is referred as the high priest (ἀρχιερεύς). This motif was developed Hebrews 2:14-18. The purpose of Jesus becoming lower than angels, becoming part of the human nature, was so that (ἵνα) he might be a merciful and faithful high priest (ἀρχιερεύς, 2:17). Therefore, based on the word choices, Hebrews 3:1 draws the previous arguments to a focus. The readers must consider Jesus who is the sent-one, that is, through whom God spoke in these last days, and who is a high priest that shares in the humanity of believers. Up to this point, we begin to observe the importance of the agency of Christ as well as his priesthood.

With Christ as the mediator of God's speech and as high priest, the comparison

[40] To be sure, nowhere in Hebrews 1:1-2:18 does the author use the noun ἀπόστολος. As a matter of fact, this noun is used only once in Hebrews. Nevertheless, we do observe the use of ἀποστέλλω in Hebrews 1:14 referring to angels who are sent for the ministry for those who are about to inherit salvation. As Hebrews 1:1-2:4 argues for both the superiority of the Son over angels, and, thus, the superiority of God's speech through the Son over those through angels, it is reasonable to conclude that Christ is also assumed to be one who is sent.

between Jesus and Moses concludes the main arguments prior to the rest discourse. The analysis of the complex argument of Hebrews 3:1-6 will bear fruitful results in understanding Christ as the agent and grounds for salvation and new creation. As we focus on grammatical clues, we may render the six verses as follows: Consider Jesus who is faithful to the one who appointed him as (ὡς) Moses was faithful in the house of God (3:1-2). For (γάρ) Jesus is worthy of more glory than Moses, as much as the builder (ὁ κατασκευάσας) of a house has more glory than the house (3:3);[41] for (γάρ, explaining the preceding correlative clause) every house is built (κατασκευάζεται) by someone and the one (ὁ κατασκευάσας) who builds all things is God (3:4). And (καί) Moses, on one hand, was faithful in (ἐν) all of God's house, on the other, Christ as Son was faithful over (ἐπί) God's house, whose house we are (3:5-6). The force of the argument here is that the readers should consider Jesus because he is worthy of glory and because he is over (ἐπί) the house of God. We must ask at this point two critical questions. It appears the author could have made his point without any reference to Moses or the business of building houses. Other than for rhetorical effects, why should the author go through pains to include those two remarks? We will make the case that, by doing so the author establishes Christ as the leader of the new Exodus *and* the one who partakes in the creation of God's people on equal planes as God.

The first part of the μέν δέ construct of Hebrews 3:5-6 recalls the event in

[41] One may object that γάρ here cannot be taken as a marker of inference or reason. Such argument may be motivated by the fact that the previous statement was a comparative (ὡς), placing the faithfulness of Jesus in almost equal placing with Moses. It does not follow from this that Christ is worthy of more glory than Moses. Neither does the statement that Jesus is worthy of more glory than Moses necessarily provide a grounding for one to consider Christ who was faithful like Moses. However, one must not forget that the author exhorts the readers to consider Jesus. The expected question in the mind of the readers would be this: why, then, Jesus, and not Moses? The next few verses indeed function as the support for such question.

Numbers 12 where Miriam and Aaron rise up against Moses for taking an Ethiopian wife (Num. 12:1). They question Moses' authority as the mediator of God's speech, "Has the Lord spoken (λελάληκεν) only to Moses? Did he not also speak (ἐλάλησεν) to us?" (Num. 12:2 LXX). As God hears this, he calls Miriam and Aaron to the tent of witness. He tells them that unlike other prophets to whom God will be made known in a vision or would speak in their sleep, it will be different with Moses: οὐχ οὕτως ὁ θεράπων μου Μωυσῆς· ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστιν (Num. 12:4-7 LXX). God says that he will speak (λαλήσω) to Moses mouth to mouth[42] in appearance and not through riddles, and that Moses saw the glory (δόξαν) of the Lord. God asks why Miriam and Aaron were not afraid (ἐφοβήθητε) to speak against Moses (Num. 12:8 LXX). Then, the anger (ὀργή) of the Lord comes upon them and departs (Num. 12:9 LXX), causing leprosy over Miriam; Miriam is separated away from the camp for seven days in spite of Aaron's pleading that they were ignorant when they sinned (ἡμάρτομεν, Num. 12:10-15 LXX). Hebrews quotes the following phrase from Numbers, "Μωϋσῆς… πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων" (3:5). The mentioning of Moses with this quotation and placing Jesus worthy of more glory than Moses achieves at least three results. (1) It continues to establish *Jesus as the agent of God's communication*. At the same time, Christ as God's communicative agent and his communicative act is far superior to Moses because while Moses saw the glory (δόξαν) of Yahweh (Num. 12:8 LXX), Jesus *is* the effulgence of God's glory (δόξα, Heb. 1:3). (2) It reminds and heightens the expectation that Jesus, like Moses, is the one who *leads* his people in the *new Exodus* of these last days; yet (3) it anticipates Jesus as

[42] The distributive στόμα κατὰ στόμα seems to be an idiomatic way of conveying the idea of direct speech.

one that will *successfully* lead his people, a mission Moses failed to do.[43]

Next, the correlative clause of a builder (ὁ κατασκευάσας) having more glory than the house (3:3b) and the explanation of every house being built (κατασκευάζεται) by God who is the builder of all things anticipates the idea that the "*creating*" of God's people to salvation is performed by God *with* Jesus involved as one who is *over* God's people. The use of the verb κατασκευάζω is not a mere coincidence. Based on the fact that all other uses of this word in Hebrews connote an act of preparing-an-object-that-is-associated-with-salvation—preparation (κατασκευάζω) of the Holy Place (9:2), preparation (κατασκευάζω) of objects within the Holy Place (9:6), Noah building (κατασκευάζω) an ark for the salvation of his house (εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, 11:7)—it is possible that the author has in mind a similar meaning in chapter three. Except here, this preparation is one that has occurred in the last days through the Son (1: 2), thus a realization of other means of salvation in the former days. We could further substitute the word "to prepare" with "to create," while remaining faithful to the usage of this word in the rest of Hebrews.[44] If so, we may crudely translate Hebrews 3:3-4 as follows: Jesus is worthy of more glory than Moses as much as the one who creates a house/people[45] in respect to salvation has more glory than the house/people itself; for every house/people is created in respect to salvation by someone and God is the one who creates all things.[46] The subtle point of the analogy is not so much on the builder-building relationship as the

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[43] Another result is that the words used in Numbers 12 anticipate contents of the rest discourse: God swearing in his anger (ὀργῇ) in respect to entering rest (3:11; 4:3); the Exodus generation failing to enter rest because they sinned (ἁμαρτήσασιν, 3:17); and the exhortation to fear (φοβηθῶμεν, 4:1).

[44] BDAG also attests "to create" as a gloss for Hebrews 3:4b. "κατασκευάζω," BDAG, 526.

[45] We give οἶκος this dual meaning based on statement a few verses later that the readers are called the house (οἶκος) of Christ (3:6).

[46] If our hypothesis is true about the verb κατασκευάζω, then the fact that the author uses πάντα here subtly suggests God's salvific activity of not just his people but also of the heavens and the earth that will be an unshakable kingdom.

reality that God is the one who creates his people. God plans it from the beginning with the intention to save his people, he puts the salvific act into motion, and brings it to completion; it is in such terms God is considered glorious, the glory of which is attributed to Jesus. To be sure, the argument of Hebrews 3:1-6 does not say that Jesus *is* the builder or creator of God's house; it only uses God's glory as a way to reflect the greatness of the glory of Jesus compared to Moses. Yet, the fact that Jesus is *over* (ἐπί) God's house, not *in* (ἐν) God's house as Moses (3:5-6), entails that Jesus is not part of that-which-is-being-created in respect to salvation as Moses was a part. Hence, while this does not necessitate that Jesus is *the* κατασκευάσας, it does points to the fact that Jesus is the one who *participates* in God's glorious act of *creating* his people in respect to *salvation*.[47]

We may summarize our observations up to this point. According to Hebrews 1:1-3:6, one must pay attention to God's revelation through Christ. *Christ, the agent of God's speech, is high priest and one who leads God's people in the new Exodus as he participates in God's creative act of his people.*

With this foundation, the second section begins to address human responsibility in this creative act; it warns the readers of refusing to obey to God's speech, illustrating the consequence of sin using the example of the failure of the Exodus generation (3:7-19). The inferential conjunction διό (3:7) draws a conclusion which has its ground in Hebrews 3:1-6: "Therefore, as the Holy Spirit says, 'Today, if you hear (ἀκούσητε) his voice, do not harden your hearts…'" (3:7). To paraphrase, "*Because Jesus is the agent of God's speech who is not only high priest but one that co-creates God's people in the new*

[47] A similar conclusion is drawn by Enns: "… both Jesus in v. 3 and God in v. 4 are engaged in creation activity: God creates everything, and Jesus, the new Moses, 'creates' his people." Enns, "Creation," 280.

Exodus, do not harden your hearts when you hear his voice." The author makes this point as he directly applies the imperative of Psalm 95:7-11, 13 (Psa. 94:7-11, 13 LXX) to his audience, which, at the same time, reminds them of the failure of the Exodus generation (3:7-11). A set of commands follow in the form of asyndeta, warning the readers of an unbelieving heart[48] that results in withdrawing from God,[49] and telling them to encourage one another each day so that[50] no one would be hardened by the deceitfulness of sin (3:12-13).[51] These exhortations are supported (γάρ) with a reminder of the Exodus generation who had heard God's voice yet rebelled and sinned such that not only was God angry with them, but their bodies fell in the wilderness. Those led out by Moses did not enter God's rest because of unbelief (3:16-19).[52] Hence, Hebrews 3:7-19, highlighting the cause of failure of entering God's rest, that is, a hardened heart that dismisses *God's speech through the Son,* addresses human responsibility: to not harden one's heart when hearing God's voice; to take note of a heart of unbelief that leads to falling away from God; and to encourage each other so that no one would be hardened by the deceitfulness of sin.

The third section portrays the reality of the end into which readers must strive to enter, i.e. God's rest, by means of responding to God's word (4:1-13). It is because of

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[48] The imperative is literally, "See/beware/take care, lest there will be among anyone of you an evil heart of unbelief (βλέπετε… μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας)" (3:12).

[49] Connected to ἔσται is an infinitive: ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος. While the infinitive with the preposition ἐν marks the infinitive as contemporaneous with the modified verb, the context of Hebrews 3:7ff suggests that the infinitive to be rendered as result.

[50] The subordinate clause ἵνα μὴ σκληρυνθῇ seems to be best rendered as purpose of the command to encourage one another. Yet, at the same time, it is possible that the nuance of result is embedded in this clause.

[51] This is qualified by the contemporaneous infinitive (ἐν τῷ λέγεσθαι): the readers should encourage each other while it is said, "Today, if you hear his voice, do not harden your hearts…" (3:15). We also observe a parenthetical remark between vv. 13 and 15 that gives the reason (γάρ) for the exhortations, namely, the author and the readers have become partakes of Christ (3:14).

[52] The verses in this subunit are connected with coordinating conjunctions, ἀλλά (3:16b), δέ (3:17a, 18), and καί (3:19), and also connected as an asyndeton (3:17b).

(οὖν) the ramification of a hardened heart that the author warns him and his readers to be afraid, so that while the promise to enter God's rest remains, no one among them would seem to fail to reach it (4:1). The point here is twofold. First, the promise of rest remains, which is subordinated to the second point, to not fall short of entering that rest. In the next nine verses, the author weaves together Psalm 95 and Genesis 2:2 in order to establish the point that God's rest is indeed an existing reality for him and his readers to enter (4:2-10).[53] In the midst of the series of explanations, we observe a preliminary conclusion: "consequently (ἄρα), a Sabbath celebration remains for God's people" (4:9), thus establishing the existence of God's rest.[54] Drawing this section to a conclusion (οὖν), the author writes another exhortation that parallels the opening command of this section, namely, a call to make every effort to enter God's rest (4:11). This is supported (γάρ) by a concluding remark on the word of God[55] that judges the human heart and

[53] The argument of Hebrews 4:2-8 unfolds as follows. Hebrews begins with the grounds (γάρ) for this exhortation by writing that he and his readers are no different to the Exodus generation insofar as they have been preached the same gospel (4:2a); in other words, neglecting God's voice will lead the author and readers of Hebrews to the same consequence of the Exodus generation, i.e. the failure to enter rest. The author then reminds the readers that the word they heard did not benefit the Exodus generation because they were not united by faith with those who heard by faith (4:2b). Hebrews gives another reason (γάρ) for the exhortation, writing that he and the readers who believe are entering God's rest, as God has spoken, "as I swore in my anger, they shall not enter my rest," although God's works were finished from the foundation of the world (4:3); for (γάρ), he adds citing Genesis 2:2, "God rested on the seventh day from all his works," and, citing Psalm 95:11, he writes, "they shall not enter my rest" (4:4-5). The logic of vv. 3-5 is that God's rest existed from the beginning thus available for his people to enter; yet, God swore that some (who do not believe, 3:19) would not enter it. Thus, Hebrews can say that those who believe are in the process of entering that rest. This is clarified, in the verses that follow. The author concludes (οὖν) that since it remains for some to enter God's rest and the former did not enter because of unbelief, God appointed a "today," saying, "Today, if you hear his voice, do not harden your hearts" (4:6-7). Hebrews further clarifies that this rest of God is not the land Canaan, because Joshua did not give rest (4:8). With these grounds, Hebrews concludes that there remains a σαββατισμός for God's people; for the one who enters into God's rest rests from his work just as God has rested from his works (4:9-10).

[54] We do not equate God's rest (κατάπαυσις) and Sabbath celebration (σαββατισμός). We posit that they are in a positive correlation insofar as Hebrews says that σαββατισμός remains (ἀπολείπεται, 4:9) after a series of supporting evidence for the statement that there remains (καταλειπομένης) a promise to enter the κατάπαυσις of God (4:1).

[55] Ellingworth rightly notes that this is a subjective genitive. It continues the notion of God speaking evident from the beginning of Hebrews (1:2). Ellingworth, *Hebrews*, 260.

(καί) a remark on the reality that everyone is "naked and prostrate"[56] before God; and the word that God spoke is now for the readers of Hebrews to return to God as a response (4:12-13).[57] These last two verses once again evoke the motif of God's speech through the Son, concluding the argument of Hebrews thus far. Thus, the framework of Hebrews 4:1-13 directs one's attention to the existence of this rest characterized by God's rest in Genesis 2:2, which is the grounds for the exhortation encouraging believers to strive to enter that rest of God.

Five conclusions cascade one after the other. Based on the fact that the neglect of God's voice resulted in the failure to enter rest (3:7-19), the exhortation to strive to enter God's rest seems to be another way of commanding the readers to listen to and obey God's voice to enter his rest. Second, based on the first argument of Hebrews (1:1-2:18) and the concluding remark (4:12-13), it is ultimately listening and responding to God's speech through Christ that leads one to rest. Third, if the thought that listening and responding to God's speech through Christ leads one to rest (3:7-4:13) was grounded on the fact that Christ is high priest and one who participates in God's creative act of his people (3:1-6), then we have reasons to believe that the priesthood of Christ and his co-creative act serves as the foundation for the logic of God's rest. Fourth, if we recall one of our initial hypotheses that one's entrance into God's rest is another way to depict

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[56] Hugh W. Montefiore, *A Commentary on the Epistle to the Hebrews* (New York: Harper & Row, 1964), 89. As Cockerill writes, "The pastor [author] would have his hearers realize their total helplessness and defenselessness before the inescapable eyes of God." Gareth L. Cockerill, *The Epistle to the Hebrews* (Grand Rapids: Eerdmans, 2012), 218.

[57] The Greek literally reads, "To/with whom, to/for us, the word (πρὸς ὃν ἡμῖν ὁ λόγος)." Gene R. Smillie convincingly shows that ὁ λόγος should not be translated as "account." Rather, just as ὁ λόγος that is sharper than any double-edged sword refers to God's word (4:12), ὁ λόγος that concludes this pericope also refers to God's word. See Gene R. Smillie, "The Other ΛΟΓΟΣ" at the End of Heb. 4:13," *NovT* 47 (2005): 19-25. It is also possible that ὁ λόγος refers to Christ. Cf. Rebekah Eklund, "'To Us, the Word': The Double- Λόγος of Hebrews 4:12-13," *Journal of Theological Interpretation* 9 (2015): 101-15.

salvation-as-completion-of-creation, then the priesthood of Christ and his co-creative act serves as the foundation for the logic of salvation-as-completion-of-new-creation. Finally, if we recall the other hypothesis that Christ's priesthood is another way to depict Christ-as-the-agent-that-completes-salvation, then it follows that *Christ-as-the-agent-that-completes-salvation and his co-creative act serves as the foundation for the logic of salvation-as-completion-of-new-creation.* Thus, there is a logical relationship between the two major premises of our thesis: (1) the completion of salvation is the completion of new creation; and (2) Christ is the agent of the completion of salvation. While the precise theological mechanics remain to be investigated in the third and fourth chapters, we, at this point, at least know that *the second grounds the first*. In this outworking of new creation, Hebrews also highlights the responsibility of humanity: to listen and obey God's voice.

2.2.3. Christ's Priesthood and Salvation (Heb. 4:14-13:25)

After Hebrews 3:1-4:13, we no longer hear again about the rest of God.[58] The pericope that immediately follows the rest discourse bridges the context of Hebrews up to this point with the argument that is to follow. Upon the end of the rest discourse, the author draws two conclusions, one preliminary conclusion and the other than follows from the preliminary one. First, the readers and authors should, therefore (οὖν), hold fast to their confession (1:14b). What grounds this is that, in spite of the terrifying reality of the judgement brought by God's word and the fact that humans lay prostrate before him

[58] While we cannot discuss every argument in the remainder of Hebrews, we can at least focus on the immediately proceeding passages and provide a sketch of the rest of the book.

(4:12), they have a great high priest that has passed through the heavens (4:14a);[59] this is supported (γάρ) by the claim that they have a high priest who is able to sympathize[60] with their weakness as he has been tempted like them while being without sin (4:15). Based on these two verses, the author makes the inferential exhortation (οὖν) to draw near to the throne of grace with confidence, in order that the readers might receive mercy and find grace to well-timed help (4:16). We will see in the next section that these statements suggest the significance of Christ's priesthood and humanity in the rest discourse, while forming an *inclusio* for the rest discourse. Therefore, the pericope that immediately follows the rest discourse redirects the focal point to Christ. Having read of the fearful consequences of a hardened heart, neglecting God's voice spoken through the Son, the author now begins to elaborate on the hope through whom believers can enter God's rest.

The following passage, connected to the previous passage with γάρ, elaborates on Jesus's appointment as high priest, highlighting especially his human nature (5:1-10); and as it begins with the conjunction γάρ, it functions as a reason or clarification for Hebrews 4:14-16.[61] The next unit (5:11-6:20) is connected to the previous unit using a relative clause (περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν).[62] The main point of this

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[59] We have rendered the participle ἔχοντες as causal.

[60] The nuance of συμπαθῆσαι is closer to the meaning derived from its root, i.e. σύν and πάσχω. This is not to fall into root fallacy. Rather, it is justified by an expression found in the other side of the *inclusio*, where Hebrews writes that because Christ suffered (πέπονθεν) when he was tempted (πειρασθείς), he is able to help (βοηθῆσαι) those who are being tempted (πειραζομένοις, 2:18). On this side of the *inclusio*, Hebrews describes Christ as a high priest who is able to sympathize (συμπαθῆσαι) with their weakness, who had been tempted (πεπειρασμένον, 4:15); and that believers are to draw near to the throne of grace so that they would find grace εἰς εὔκαιρον βοήθειαν (4:16)

[61] The force of this unit is in v. 5. Vv. 1-3 is one sentence connected with v. 4 with the coordinating conjunction καί. V. 5 begins with οὕτως, drawing the discussion of the previous four verses into the point that is made in v. 5; that is, Christ in this way (οὕτως) did not glory himself when he was made high priest. As noted above, Hebrews 5:5-10 is one sentence. Thus, we may view Hebrews 5:1-10 as one unit with the center at the fifth verse.

[62] The relative pronoun οὗ, taken as masculine, can refer to Melchizedek (5:10) or Christ (5:5); or,

passage is twofold: an exhortation to move toward completeness (τελειότης, 6:1);[63] and to show an earnestness to the full assurance of hope until the end (τέλος), so that they may be imitators of those who are inheritors of the promises through faith and patience (6:11-12).[64] This call towards completion is followed by a series of arguments regarding the priesthood of Christ (7:1-10:18), which will be made clear in chapter four; ultimately, this long argument is connected to the previous sections with the conjunction γάρ. Thus, there seems to be a connection between the completion of humanity and Christ's priesthood. After the development of the priesthood motif, the sermon moves towards an exhortation for the readers to have endurance to do God's will as those of faith (10:19-39).[65] The discussion of faith that began with a quotation of Habakkuk 2:4—my righteous one shall live by faith—continues (δέ) with a rather lengthy remark on the notion of faith (11:1-40), which concludes (τοιγαροῦν) with a hortatory exhortation to run the race set before them, fixing their eyes on Jesus, the ἀρχηγός and τελειωτής of their faith (12:1-2). The author supports this (γάρ) with comments on the notion of being

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taken as neuter, it could refer to the preceding pericope as a whole (5:1-10). We do not necessarily need a definitive answer at the moment as our interest is in the connections between larger chunks of units, particularly their coordination and subordination.

[63] Hebrews 6:1-2 is a single sentence that is an inference (διό) based on the previous pericope, i.e. Hebrews 5:11-14. This inference is supplemented with a brief remark (καί, 6:3). It is further supported (γάρ) with explanations of how it is impossible to be renewed after falling away (6:4-8), followed by (δέ) a note that the author is convinced that his readers belong to salvation (6:9-10).

[64] Hebrews 6:11 begins with δέ, thus making it difficult to determine whether this verse is connected to the previous verse ("but/and") or whether it is beginning a new argument ("now"). Because the two main exhortations (6:1-2 and 6:11-12) within Hebrews 5:11-6:20 parallel each other, it seems best to render δέ as "now." This claim is supported by the remainder of the chapter. Hebrews 6:13-15 that begins with γάρ gives support to the claim in v. 12 in respect to being imitators of those who are inheritors of the promise; that is, vv. 13-15 shows how God promised Abraham with an oath and how Abraham obtained the promise through patience. Hebrews 6:16-20 is a single sentence that supports (γάρ) the claim of vv. 13-15.

[65] This unit of thought begins with a series of exhortations (προσερχώμεθα, κατέχωμεν, κατανοῶμεν) based on (οὖν) the previous passages (10:19-25). This is supported (γάρ) by a unit elaborating on the ramifications of sinning after having received the promise of truth (10:26-31). The unit continues with another exhortation to remember their former days (ἀναμιμήσκεσθε) connected with the previous passages with δέ (10:32-33), supported by (γάρ) examples of what the readers had done well previously (10:34). The unit concludes with a command to not throw away (ἀποβάλητε) one's confidence, the explanation for which is that one is in need of endurance to do God's will (10:32-38).

disciplined as God's legitimate children, the result of which is the peaceful fruit of righteousness, thus an *inclusio* with the quotation of Habbakuk (12:3-11).[66] Upon implications (διό) to further exhortations (12:12-17),[67] the sermon reaches a vivid imagery of the final destination of believers, i.e. Mount Zion (12:18-24), followed by another exhortation to not neglect the one who is speaking (12:25-29). Hebrews ends with specific commands pertaining to the everyday lives of believers, concluding with a doxology and a note of greetings (13:1-24).

Five observations are worth noting as we observe a remarkable parallel between Hebrews 3-4 and Hebrews 11-12. (1) Hebrews 3:7-19 warns the readers to not harden their hearts, illustrating the failure of the Exodus generation who did not enter God's rest because of unbelief. Hebrews 11:1-12:2 portrays positive examples of those who were commended because of their faith, exhorting the readers to run the race set before them. Yet, ironically, the last verse of the chapter notes that these commended people did not receive the promise so that they would not be made complete (τελειωθῶσιν) without the believers in these last days (11:40). In other words, while Hebrews 3:7-19 and Hebrews 11 illustrate contrasting examples of faith, one negative and the other positive, they both show that neither of those groups of people arrived at their final goal, i.e. entering rest or being completed. On the other hand, (2) Hebrews 4:1-13 paints a picture of the reality of rest in light of Genesis 2:2, urging the readers to make every effort to enter God's rest. Hebrews 12:18-29 depicts a vivid imagery of the heavenly Jerusalem to which believers have come, followed by a command to not neglect the one who speaks. The former

[66] This unit as a whole is connected to Hebrews 12:1-2 with the conjunction γάρ.

[67] E.g. straighten one's hands and knees (12:12), make straight paths for one's feet (12:13), pursue peace (12:14-16).

directs one's attention to the beginning of history the latter to the end. (3) Both Hebrews 3-4 and 11-12 places emphasis on Jesus. The earlier pair does so as it places Christ's priesthood and his co-creative agent as the grounds for the completion of salvation; the latter does so as it exhorts the readers to run the race set before them, fixing their eyes of Jesus, the ἀρχηγός and τελειωτής of faith. (4) Both emphasize the speech of God. God's speech through the Son (and responding positively to this) is a major motif in the early chapters of Hebrews; and Hebrews 11-12 ends with the exhortation to not neglect the one who is speaking (12:25-29). Finally, (5) what lies in between these two frames is a lengthy discourse on the priesthood of Christ. This structure of Hebrews further supports our claim that Christ's priesthood and God's rest—i.e. the motif of Christ-as-completer-of-salvation and salvation-as-completion-of creation—are intimately connected, and perhaps ought to be interpreted in light of one another.

2.3. Argument from the Surrounding Context of Hebrews 3-4

2.3.1. Relevance of Christ's Priesthood

One might still regard the priesthood of Christ as irrelevant to God's rest. If we carefully observe the framing of the rest discourse, we will further see clues of the relevance of the priesthood of Christ for the discourse on rest.[68] As already hinted from our analysis above, the passages that precede and proceed Hebrews 3:7-4:13 both make reference to Christ as high priest (2:17; 3:1; 4:14). Hebrews 3:1 exhorts the readers to think carefully about Jesus the apostle and high priest of their confession (ὁμολογία), while 4:14 exhorts them to hold fast to their (possessive article) confession (ὁμολογία). Moreover, the

[68] The framing of the rest discourse with Christological remarks has been noted by others as well, e.g. Moore, "Jesus," 385.

passage that builds up to chapter 3 discussing Jesus's humanity, his suffering, and death, enabling him to help (βοηθέω) those of flesh and blood (2:9-17) mirrors the passage that follow Hebrews 4, also discussing Jesus who is not only able to sympathize with the weakness of people (4:15) and who is the reason for which one may find grace for timely help (βοήθεια) but also one that suffered (5:8).[69] Such intricacy may be a display of mere sophistication of rhetoric. However, further lexical cues shared between the outer and inner layers of the frame suggest otherwise.

Preceding the discussion on rest, the author exhorts his readers to think carefully about[70] Jesus, the apostle and high priest their confession who was faithful to the one who appointed him just as Moses had been faithful in his house (3:1). This command is an implication (ὅθεν) of the previous verse stating that Christ was made like human beings in all things so that he might be a merciful and faithful high priest that which concerns God in order that he might make expiation[71] for the sins (ἁμαρτία) of the people (λαός). It is worth noting that one remedy that Hebrews prescribes to avoid failure to entering rest is to encourage one another so that no one would be hardened by the deceitfulness of sin (ἁμαρτία, 3:13) as it was those who sinned (ἁμαρτάνω) whose bodies fell in the wilderness (4:17). Furthermore, it is possible that the author of Hebrews has set up ironically the faithful (πιστὸς) high priest (2:17),[72] faithful (πιστὸν ὄντα) to God (3:2), with the Exodus generation who failed to enter the promised land because of "faith-less-

[69] Another parallel is found in the saying that Christ had to be made like (ὁμοιόω) his brothers according to all things (2:17) and that Christ was tempted according to all things in quite the same way (ὁμοιότης, 4:15)

[70] "κατανοέω," BDAG, 552.

[71] For the choice of "expiation" over "propitiation" for ἱλάσκομαι see Attridge, *Hebrews*, 96 n. 192.

[72] Also assumed in the ellipses of Hebrews 3:5-6: καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων, Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ.

ness" (ἀπιστίαν, 3:18).[73] At minimum, then, the previous passages are relevant to Hebrews 3:7-4:13 insofar as Christ's high-priestly work is somehow a solution to the situation faced by the readers in the rest discourse and Christ's faithfulness is a possible contrast to the faith-lessness displayed by the Exodus generation.

On the other side of the rest discourse, overlaps are once again observed. While the author, before Hebrews 3:7-4:13, had previously presented Christ as a high priest who makes expiation for sins (ἁμαρτία, 2:17), and, in the rest discussion, had warned of the deceitfulness of sin (ἁμαρτία, 3:13), he now writes that this high priest was without sin (ἁμαρτία, 4:15). Another detail of particular interest is the saying, "Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας" (4:14). Whether we take οὖν as an inferential particle or simply a "marker of continuation of a narrative,"[74] this sentence strikes us with the question why the author places "having a high priest" as the grounds[75] for his readers to hold fast to their confession, especially after silence of priesthood or explicit mention of Christ for the past twenty-six verses. Indeed, it is possible that our author is referring to an earlier context such as Hebrews 1:3 where he gives an image of Christ seat on the right hand of the Majesty on high. It is also possible that he is referring to an assumed common knowledge. Yet, the use of such grammar in another part of the sermon suggests another possibility.

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[73] Cf. Hebrews 3:12.

[74] "οὖν," BDAG, 736-7.

[75] It seems best to render this participle as one of cause. Another logically possible option is a participle of means. However, based on Daniel Wallace's observation that such participles usually follow its modifying verb and "almost always contemporaneous with the time of the main verb," we eliminate this option. Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 629.

Later in the Hebrews, the author uses the same construction of "Ἔχοντες οὖν" followed by an imperative: "Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ᾽ ἔστιν τῆς σαρκὸς αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ, προσερχώμεθα…" (10:19-22).[76] Such conclusion is not surprising as the author had just taken pains to discuss matters of the sacrifice of Christ, most immediately of his perfecting sacrifice under the new covenant (10:11-18), and most broadly starting from chapter 7. While this one other example does not tilt the scale, it is possible to suggest that such grammatical and structural clues hint at a connection between Christ's high priestly office and the rest passages.

We may further entertain this possibility with the phrase "διεληλυθότα τοὺς οὐρανούς" modifying "ἀρχιερέα" (4:14). Scholars such as Attridge have noted that this not only refers to previous verses on the exaltation of Christ (1:3, 13; 2:9), but also to the movement of Christ's entry into the heavenly sanctuary (6:19-20; 10:19-21), "which guarantees Christ's effectiveness as redeemer and makes possible the addressees' entry to the divine presence."[77] Given languages of sin, faithfulness, faithless-ness already seen above, Attridge's observation further contributes to the possibility of reading the rest passages in relation to the priesthood of Christ, particularly that of soteriology. Such observations made above indeed could be footprints of a skilled rhetorician, making the sermon a seamless whole. At the same time, we posit that the discourse on God's rest seeks to be interpreted in light of the motif of priesthood. Thus, returning to our

[76] This is followed by two further subjunctives κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ (10:23) and κατανοῶμεν ἀλλήλους (10:24)

[77] Attridge, *Hebrews*, 139.

assumption noted in the introduction to this chapter, we can conclude that salvation-as-completion-of-new-creation seeks to be interpreted in light of Christ-as-completer-of-salvation.

2.3.2. Relevance of Christ's Humanity

Although the humanity of Christ is not necessarily equivalent to the priesthood of Christ, this motif is still worth our investigation for two reasons. First, Hebrews places the humanity of Christ as the condition in which Christ is high priest. Thus, if we show that Christ's humanity is relevant for understanding God's rest (i.e. salvation as completion of new creation), then we can also conclude that Christ's priesthood is relevant for understanding God's rest. Second, as we shall see in the next chapter, the obedience of Christ in his human nature is critical as his example of completion will be one that believers are to emulate in their own journey from obedience to completion.

Words shared among the passages that surround context of the rest discourse and the rest discourse itself establish the relevance of Christ's humanity. Before the rest discourse, the author writes that because[78] Christ himself suffered when he was tempted (πειράζω), he is able to help those who are being tempted (πειράζω, 2:18). After the rest discourse, the author writes that his readers have a high priest who has been tempted (πειράζω) respect to all things in accordance with similarity (ὁμοιότης), without sin (ἁμαρτία, 4:15). Within the rest discourse, as the author cites Psalm 95:7-11 (Psa. 94:7-11, LXX), the readers are exhorted to not harden their hearts as in the rebellion during the day of testing (πειρασμός) in the wilderness (3:8).

[78] ἐν ᾧ seems to be a result of attraction from ἐν τούτῳ ὅτι. "ἐν," BDAG, 329

Further evidence suggests that we look beyond the shared words as mere rhetorical devices. The author of Hebrews seems to use word play with the roots μετά-[79] plus ἔχ-[80] to make this connection.[81] Hebrews makes the case that Christ participated (μετέχω) in the blood and flesh of human beings (2:14). This conclusion is developed in order to provide an explanation for the death of Jesus (2:9).[82] To do so, the author claims that it was fitting for God to complete the ἀρχηγός of their salvation in order that he might bring many sons, i.e. his people, to glory (2:10).[83] Thus, he establishes a logical correlation between the bringing Jesus to completed-ness and people being brought to glory; that is, Jesus's suffering of death, leading to his completed-ness, is the condition for the glorification of God's people. This association leads him to the inference (οὖν) that since children have a share in blood and flesh (σαρκός), he himself[84] similarly participated (μετέχω) in the same things,[85] i.e. blood and flesh. This is reiterated, though with different words, that Christ had to be made like (ὁμοιόω) his brothers with respect to all things (2:17). Within the rest discourse, the author makes a parenthetical note: "… we have become partakers (μέτοχος) of Christ…" (3:14). Indeed, this is the second instance of such statement as the author had already addressed his readers as partakers (μέτοχος) of a heavenly calling (3:1). It is difficult to miss the connection made by our author: that Christ participated in the flesh and blood of human beings to be a high priest that expiates

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[79] The root meaning seems to be best taken as "association with." Metzger, *Lexical Aids for Students of New Testament Greek*, 3rd ed. (Grand Rapids: Baker Academic, 1998), 83.

[80] The root meaning seems to be best taken as "have." Metzger, *Lexical Aids*, 56.

[81] Among eight instances of variations of these roots, it is striking that they are concentrated early in the sermon (1:9; 2:14; 3:1, 14; 5:13; 6:4; 7:13; 12:8).

[82] The reason or explanation for Hebrews 2:9 begins in the next verse with the conjunction γάρ. This argument spans from v. 10 to v. 13, where v. 14, which begins with the conjunction οὖν, is the conclusion.

[83] For the grammatical analysis of this verse, see excursus in chapter four.

[84] Αὐτός has been rendered here as an intensive pronoun.

[85] Since μετέχω is used with a genitive ("μετέχω," BDAG, 642), τῶν αὐτῶν is best taken as an identical pronoun.

the sins (ἁμαρτία) of people (2:17), while human beings who have become partakers (μέτοχος) of Christ are called to encourage each so that no one would be hardened by the deceitfulness of sins (ἁμαρτία, 3:13-14). Indeed, we read that the dead-bodies/corpses (κῶλον) of those who sinned fell in the wilderness (3:17). On one hand, we may ignore this choice of word, since it does not resemble any other word previously mentioned. However, given its negative use in the Old Testament,[86] it is also possible to see this as an intentional choice: to highlight the body of those who failed to enter rest because of their sin (3:17-19) in contrast to the body of Christ and the bodies of those who are partakers of Christ. Therefore, this literary connection suggests that the association between Christ participating in the nature of human beings and God's people as partakers of Christ entering rest is not coincidental. If this is true, we have reasons to believe that Christ's participation in the nature of humanity, i.e. a body of flesh and blood, cannot be ignored in our understanding of the rest discourse. That is, Christ's priesthood is related to the rest discourse; or Christ-as-completer-of-salvation is relevant for understanding salvation-as-completion-of-new-creation. Moreover, the solidarity between Christ and believers with the nature of humanity as their common denominator anticipates Christ as a prototype for believers.

2.4. Conclusion

In this chapter, we have shown that the rhetoric of Hebrews implies a logical relationship between the rest passage and the motif of Christ's priesthood. Since we have assumed that the former is where Hebrews portrays salvation as a completion of new creation and

[86] Lev. 26:30; 1 Sam. 17:46; Isa. 66:24. The other two instances are from Numbers 14:29, 32, the verses to which the Psalm quoted alludes.

latter is where Hebrews depicts Christ as completer of salvation, we can conclude that *there is a logical relationship between salvation as completion of creation and Christ as completer of salvation*. On the way to draw this conclusion, we have also seen that the entrance into the rest of God (salvation as the completion of new creation) is primarily accomplished through God's *speech through Christ* and the *obedience* of the hearers. In this new Exodus of entering rest, Christ is not only a *leader* like Moses, but he is the *co-creator* of his people with God above God's house. And humanity takes part in this new creative work as they listen and obey to God's voice, i.e. Christ the agent of God's speech, while following Jesus as their example of obedience.

CHAPTER THREE

COMPLETION OF SALVATION AS COMPLETION OF NEW CREATION

Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ (Heb. 11:3)

3.1. Introduction

In this chapter, we will show that our first overarching premise is sound: the *completion of salvation is the completion of new creation.* To do so, we will analyze Genesis 2:2 and its usage in Hebrews.[87] This text is central for our interpretation because the quotation of Genesis 2:2, according to George Guthrie, "functions to add information that the author of Hebrews wishes to access to help him define the 'rest' into which the wilderness wanderers were not permitted to enter, and which, by contrast, remains open to the people of God."[88] Between the sections of Genesis 2:2 and the use of Genesis in Hebrews, we will examine passages of the Pentateuch where redemption is depicted with creation language. We will draw three conclusions from our study. We will show that (1) the statement in Genesis that God rested from all of his works implies the completed-ness of creation. This means that God *ceased* from his creative act essentially performed *through his speech* and the result of which was a *completed-ness* of his creation that was very

[87] Gelardini argues, "Heb 4:4 does not quote Gen 2:2 but Exod 31:17b." Gelardini, "Hebrews, an Ancient Synagogue Homily for *Tisha be-Av*: Its Function, its Basis, its Theological Interpretation" in *Hebrews: Contemporary Methods – New Insights*, ed. Gabriella Gelardini (Leiden: Brill Academic Publishers, 2005), 120. However, Steyn rightly points out that the quotation in Hebrews "is closest to the reading of Gen 2:2, although the same tradition and similar wording is also to be found at other places, such as Exod 31:17." Steyn, LXX, 196. Exodus 31:17b in Rahlf's Septuagint reads "ἐν ἓξ ἡμέραις ἐποίησεν κύριος τὸν οὐρανὸν καὶ τὴν γῆν καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐπαύσατο καὶ κατέπαυσεν," while Genesis 2:2b reads "καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἐποίησεν." While one may argue for the possibility that Hebrews alludes to Exodus 31, the exact overlap between Genesis 2:2 and Hebrews, apart from the insertion of ὁ θεὸς in Hebrews, strongly suggests that the author of Hebrews has Genesis 2:2 in mind.

[88] Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, G. K. Beale and D. A. Carson, eds. (Grand Rapids: Baker Academic, 2007), 958.

good*;* the breaking of this completed-ness was human *disobedience* against God. We will also demonstrate that (2) Hebrews may be following a tradition that depicts redemption in terms of creation. Finally, we will show that (3) as Hebrews 4 evokes the early chapters of Genesis, especially the rest of God, it depicts the salvific program of the new Exodus as the completion of new creation. In other words, it projects an eschatological vision in terms of the *protological completed-ness* that came into existence *through God's speech;* the exhortation to enter into God's rest is to tell them to move away from *the sinful heart* that broke this *completion* and to strive towards *completed-ness as an end of this new creation;* and this salvific process is brought to realization as Christ is the *re-creative agent* in these last days who *completes* believers.

3.2. Completed-ness of Creation through God's Speech (Gen. 2:1-3)

We cannot fully appreciate the climax of the opening of Genesis (Gen. 2:1-3) unless we read it in light of the Genesis 1, which highlights *God's creative act through his speech.* With the temporal phrase (בראשית/ἐν ἀρχῇ) Genesis writes that God *created* the heaven and earth (Gen. 1:1). The sequence of creation on each of the six days depicts God's creative act through *speaking* things into existence and into action as each day begins with God's speech (καὶ εἶπεν/ויאמר, Gen. 1:3, 6, 9, 14, 20, 24). After such introductory formulae, we once again observe God's speech in his creation and the ordering of his creation (Gen. 1:2, 5-6, 8, 9, 10, 14, 26).[89] Moreover, Genesis subordinates any other act of God's creation that particular thing (ברא/עשׂה/ποιέω, 1:6-7, 14-16, 20-21, 24-25, 26-28)

[89] . יהי (γενηθήτω, Gen. 1:2, 5-6, 14), יקוו (συναχθήτω, Gen. 1:9), נעשׂה (ποιήσωμεν, Gen. 1:26) and God's naming of his creation with the verb קרא (καλέω, Gen. 1:5, 8, 10).

under God's speech (καὶ εἶπεν/ויאמר).[90] For example, it is only *after God speaks* (καὶ εἶπεν/ויאמר) of the creation of the firmament, saying, γενηθήτω στερέωμα (יהי רקיע, Gen. 1:6), follows a comment that God made the firmament, καὶ ἐποίησεν ὁ θεὸς τὸ στερέωμα, (ויעשׂ אלהים את הרקיע, Gen. 1:7). The same can be said of all other instances of ποιέω in relation to God's speech.[91] Finally, Genesis bears witness to God's creation put into action through God's speech, specifically in the form of blessings.[92] To the creatures of the sea and the sky, God blesses them, saying (λέγων/לאמר) to them to be fruitful, increase, and fill the earth (Gen. 1:22). A similar formula using the same roots (λέγων/ויאמר) is observed with the blessings on humanity, with the addition for humans to subdue and rule over creatures of the sea, sky, and earth (Gen. 1:28). The culmination of God's creative act through his speech in each of the six days is the fulfillment God's speech with God's evaluation that they are good.[93] The fundamental assertion of Genesis

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[90] Genesis uses two verbs in the MT and one verb in the LXX to further describe God's creative act, though ultimately subordinated to God's speech. Sometimes it uses ברא with the direct objects, the heavens (השׁמים), the earth (הארץ, Gen. 1:1), the great sea-monsters (התנים הגדלים, Gen. 1:21), *adam* (אדם) as well as man and woman (זכר ונקבה, Gen. 1:27); and at the last clause of the opening, ברא is used without any direct object, referring to creation as a whole (אשׁר ברא אלהים לעשׂות). At other instances, we read that making (עשׂה) is also paired with the expanse (רקיע, Gen. 1:7), the two great lights (שׁני המארת, Gen. 1:16), animals (חית, Gen. 1:25), *adam* (אדם, Gen. 1:26), all-things (כל, Gen. 1:31), and his work (מלאכתו, Gen. 2:2-3). the fact that both verbs have been used to describe the creation of humanity (Gen. 1:26-27) and creation in general (2:2-3), the difference seems to be a stylistic one, at least in the context of Genesis 1:1-2:3. The LXX consistently uses the verb ποιέω in all of these instances for ברא and עשׂה.

[91] See 1:14-16 for lights, 1:20-21 for sea creatures and birds, 1:24-25 for land animals, 1:26-28 for humans.

[92] We may even note that God, through his speech, made the two great lights rule the day and the night. As argued above, God first speaks the lights in the firmament (מארת/φωστῆρες) into existence (Gen. 1:14-15). Followed by this is the comment that God made the two great lights, which is then proceeded by appositions: ויעשׂ אלהים את שׁני המארת הגדלים את המאור הגדל לממשלת היום ואת המאור הקטן לממשלת הלילה. This grammatical pattern is also observed in the LXX: φωστῆρες καὶ ἐποίησεν ὁ θεὸς τοὺς δύο φωστῆρας τοὺς μεγάλους, τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τῆς ἡμέρας καὶ τὸν φωστῆρα τὸν ἐλάσσω εἰς ἀρχὰς τῆς νυκτός (Gen. 1:16).

[93] In days one, two, three, four, and six, we observe that God's creative act or command follows a comment of the fulfillment of that act or speech, using היה (γίνομαι, Gen. 1:3, 6/7, 9, 15, 24, 30). The MT lacks this phrase on the fifth day, while the LXX remains consistent in its attestation of it (Gen. 1:20 LXX). (The LXX places καὶ ἐγένετο ὕυτως towards the end of v. 6, while the MT places ויהי כן at the end of v. 7; both of them occur on the second day). We read of God's own perception of result of his creation, with the formula וירא אלהים כי טוב (καὶ εἶδεν ὁ θεὸς ὅτι καλόν, Gen. 1:4, 10, 12, 18, 21, 25). The first instance is slightly different as the direct object is added in both the MT and LXX:וירא אלהים את האור כי טוב (καὶ εἶδεν ὁ

1:1-31 is that God *created* the universe *through his speech* which was *fulfilled*.[94]

The fulfillment of God's creation through his speech reaches its climax in Genesis 2:1-3. These last three verses do not follow the pattern seen in the six-day sequence which thus far began with ויאמר (καὶ εἶπεν) and concluded with the formula marking evening, morning, and a note of each respective day. Rather, this pericope begins as it echoes the first sentence of Genesis while summarizing the six days of creation. The overlap between the two verses are שׁמים/οὐρανός and ארץ/γῆ, which hints to an *inclusio.* The development seen in Genesis 2:1 is threefold. First, a new verb is introduced. Rather than the Hebrew עשׂה/ברא or the Greek ποιέω attested thus far, Genesis uses a new verb, כלה (συντελέω): "And the heavens and the earth were *completed* (συνετελέσθησαν)…" (Gen. 2:1). This choice of verb places the emphasis not on the creative act itself, as Genesis 1:1-31 has shown, but rather highlights *the finished-ness or completed-ness of creation*.[95] Second, instead of a fientive Qal with God as the subject in Genesis 1:1, at the climax, Genesis 2:1 uses the Pual (וְכֻלּוּ) or the aorist passive (συνετελέσθησαν) while placing heaven and earth as the subject. We cannot know with certainty whether the Pual

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θεὸς τὸ φῶς ὅτι καλόν, 1:4). There is a heightening of this expression as it is repeated a second time on the sixth day. The second instance no longer states as before that God saw that it was good (though this is certainly implied). There is a declarative remark, "God saw all that he had made; and, behold, [it was] very good (טוב מאד, καλὰ λίαν)" (Gen. 1:31). Therefore, the inside of the frame of the opening of Genesis, portrays God's creative act through God's *speech*, which is *fulfilled*, and perceived by God as good.

[94] Genesis 1:1-2:3 in light of the Babylonian Creation Epic, *Enuma Elish,* highlights the significance of Genesis' theology of creation through God's speech. As Alexander Heidel notes, where the Babylonians could not imagine the existence of a deity without any material substance, Genesis depicts *creation ex nihilo*. The difference is that the Babylonian account depicts a world "*fashioned*" by multiple deities that emanate "from the elementary world-matter." Genesis on the other hand reveals creation by God's speech alone. Alexander Heidel, *Babylonian Genesis: The Story of Creation*, 2nd ed. (Chicago: University of Chicago Press, 1951), 89, 139.

[95] Susan Brayford notes that this verb has connotations of "to leave off" or "to cease." Susan A. Brayford, *Genesis* (Leiden: Brill, 2007), 225. At the same time, as we shall see later, it is more likely to have been the case that the author of Hebrews had in mind a connotation of completing. Cf. Hebrews 8:8, "μεμφόμενος γὰρ αὐτοὺς λέγει· ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν."

is factitive, causing the heaven and earth to enter the *state* of completion, or delocutive, the heaven and earth *pronounced* to be complete. Nevertheless, we can reason that this sentence of the divine passive, where God is not explicitly stated, seems to move the spotlight away from God for a brief moment (since God returns as the subject in the next verse), and momentarily sheds light on the *product* of God's creative act: *the completed-ness of creation*. The last difference is that one more subject is added, i.e.כל צבאם (ὁ κόσμος αὐτῶν). This phrase in the Hebrew, as Gordon Wenham notes, most likely refers "to everything created on earth,"[96] thus, referring to the things created in Genesis 1:3-31. The Greek conveys a more specific meaning. According to Susan Brayford, κόσμος implies "an ordered array of elements,"[97] which again echoes the first two verses of Genesis. As a whole, Genesis 2:1 highlights the *completed-ness of God's creation.*

The next sentence of the climactic pericope redirects the focus on God. The two main points are that God *completed* his works and he *ceased* (rested) from all his works.

Gen. 2:2 (MT)	Gen. 2:2 (LXX)
ויכל אלהים ביום השביעי מלאכתו	καὶ συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ,
אשׁר עשׂה	ἃ ἐποίησεν,
וישבת ביום השביעי מכל מלאכתו	καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ,
אשר עשׂה	ὧν ἐποίησεν.

Before the analysis of this verse, it is worth pointing out the two differences between the Masoretic Text and the Septuagint: the number on the noun "work" and the

[96] Gordon Wenham, *Genesis 1-15*, WBC 1 (Grand Rapids: Zondervan Academic), 35
[97] Brayford, *Genesis*, 225.

first prepositional phrase.[98] The Hebrew reads that God completed his work (singular מלאכתו) on the seventh day (ביום השביעי) and the Greek reads that God completed his works (plural τὰ ἔργα αὐτοῦ) on the sixth day (ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ). The difference of the number of the noun nor the ordinal number should be taken as a contradiction between the Hebrew text and the Greek text. John Wevers rightly notes, the singular מלאכה can be taken as a collective singular.[99] Thus, semantically, the Hebrew and the Greek both read "works." As for the issue of the day when creation ended, according to Wevers, the Hebrew ויכל could be read as a pluperfect, "had completed."[100] In other words, if this rendition is correct, then, the Masoretic texts too entails the finishing of the creative act on the sixth day. The Septuagint, along with other ancient versions,[101] seems to have disambiguated the potential confusion by altering the day in which God completed his works.

The two parts of Genesis 2:2 forms a synthetic parallelism. In both lines, God is the subject, days are mentioned, the idea of works is noted, and a relative clause is added with עשׂה or ποιέω as the verb. The progression between the two lines is due the two different verb: כלה/συντελέω (Gen. 2:2a) and שׁבת/καταπαύω (Gen. 2:2b). The first iterates the completed-ness of creation as seen in the previous verse; except in this verse, God is placed as the subject, as it has been with most of Genesis 1:1-2:3. The text reads that God completed his works. His work is qualified with the relative clause, אשׁר עשׂה (ἃ

[98] Steyn points out that later manuscripts display inconsistencies such as lacking the proposition ἐν or adding ὁ θεός. Yet, Steyn argues, not only do earlier witnesses support the reading as found in Rahlf's edition, but the lack of the preposition can be explained as a simple haplography and the addition may have been motivated by a "pre-knowledge of the Heb 4:4 reading." Steyn, *LXX*, 200.

[99] John W. Wevers, *Notes on the Greek Text of Genesis* (Atlanta: Scholars, 1993), 20.

[100] John W. Wevers, *Greek Text*, 20.

[101] This seems to have been the case with the Samaritan Pentateuch and the Peshitta. Targum Onqelos maintains the Hebrew reading, writing, שביעאה.

ἐποίησεν). If this relative clause summarizes the creative acts of Genesis 1:3-31—since עשׂהand especially ποιέω were used to comment on God's creation—and if our conclusion above that עשׂה and ποιέω are subordinated to God's speech is valid, then we can infer that the works that God *completed* is works that he performed through his *speech*.[102] Thus, creation was brought to *completed-ness through God's speech*. The corresponding parallel introduces another verb: שׁבת/καταπαύω. If the previous statement spoke of God completing his creative work through his speech, the latter notes with the prepositional phrase, on the seventh day, God ceased from all of his works (מכל מלאכתו/ἀπὸ πάντων τῶν ἔργων αὐτοῦ, Gen. 2:2b). This expression in both Hebrew and Greek is rare in Scripture. שׁבת as a Qal with the preposition מן is attested three only times: the manna ceasing from the day they ate (Josh. 5:12 MT); Israel ceasing from being a nation before God (Jer. 31:36 MT); old men leaving (or ceasing to come to) the gate (Lam. 5:14 MT). Similarly, καταπαύω as an intransitive verb with the preposition ἀπό is attested twice in the LXX: Job's lack of rest from his friends (Job 21:34 LXX) and the elders ceasing from the gate (Lam. 5:14 LXX).[103] Thus, if we allow the use of the Hebrew and Greek idiom elsewhere in Scripture speak to our passage, the appropriate focus in Genesis 2:2 is *not* so much the idea of God being in an existential state of rest; rather the focus is on the idea

[102] Arnold points out the similarity between the language of Genesis 2:1-3 and Exodus 25-31, 34-40 where we read of the tabernacle. "Through architectural similarities, the Bible asserts that in both cases – the construction of the world and of the tabernacle – a significant work has been completed…The entire cosmos may be viewed as a temple for God's sovereign rule. Conversely, Israel's sanctuaries, both the wilderness tabernacle and Solomon's temple, may be seen as microcosms of the universe, places of cosmic order in which God's reign is unquestioned and unending." Bill T. Arnold, *Genesis* (Cambridge: Cambridge University Press, 2009), 48. This may have indeed interested the author of Hebrews. After all, the notion of a heavenly sanctuary is a critical component of the argument of Hebrews. Nevertheless, we will keep our focus on Genesis.

[103] Καταπαύω in the intransitive sense without ἀπό is used, referring to resting/lodging of five men from the sons of Dan at the house of Micah (Judg. 18:2 LXX), the short rest that Ruth took in her travel (Ruth 2:7 LXX), God's command to Rehoboam to stop going up (1 Kings 12:24 LXX).

that God *ceased* from a particular activity, that is, speaking creation into existence and action. The implication of this is that, if God's work is precisely God speaking creation into existence and into action, then the phrase that God rested from his works means that God no longer spoke in respect to matters of creation. Why would this be the case? The literary context suggests that this is due to the fact that God's creation was *completed*, repeated once in the passive (Gen. 2:1) and once in the active (Gen. 2:2a), and because God's creation was good (Gen. 1:4, 8, 10, 12, 18, 21, 25, 31). Therefore, the focus of Genesis 2:2, which assumes the work of God as God's speech, is twofold. God *completed* his creation and, because of this, God *ceased* from his act of creation through his *speech*.

The opening of Genesis ends with the remark that God blessed the seventh day and sanctified it (Gen. 2:3). Here, the Piel יְבָרֶךְ and יְקַדֵּשׁ seems to be delocutive, where God's pronouncement of blessing and sanctification entails the blessing and sanctification of the seventh day.[104] The conjunction ו, as Bill Arnold notes, is epexegetical; and the same may be said of καί in the Greek text.[105] The grounds for this (כי/ὅτι), according to Genesis, is that God ceased from all his works. Once again, the noun works is modified with a relative clause. The MT reads אשׁר ברא אלהים לעשׂות; the LXX reads ὧν ἤρξατο ὁ θεὸς ποιῆσαι. The subject (אלהים/ὁ θεὸς) and the verbs (ברא/ἤρξατο… ποιῆσαι) again echoes the first verse of Genesis (the LXX here uses the verbal cognate of ἀρχῇ in Gen. 1:1), marking the *inclusio* between Genesis 1:1-2 and 2:1-3. A point worth our attention is that there is an event that logically proceeds the completion of creation and God ceasing from it: God blessing or sanctifying

[104] For this grammatical use, see Ronald J. Williams, *Williams' Hebrew Syntax*, 3rd ed., rev. John C. Beckman (Toronto: University of Toronto Press, 2007), §145.

[105] Arnold, *Genesis*, 48.

(קדשׁ/ἁγιάζω) the seventh day.[106] Finally, the seventh day lacks the formula found in each of the six days of creation. Here there is no evening or morning. Genesis 2:3, hence, portrays the seventh day as a rather "open" day without markers, a day sanctified because of God's ceasing from speaking creation into existence. (We will return to these points in our comparison of Genesis and Hebrews). To sum up, at the climax of the opening of Genesis, the author highlights the *completed-ness of God's creation* brought forth *through his speech* and *God ceasing* from his speech because of this completed-ness.

3.3. Breaking of the Completed-ness of Creation (Gen. 2:4-3:13)

Instead of rehearsing the well-known narrative of the fall, we will highlight nine points in Genesis that will be relevant for Hebrews. (1) The condition of humanity prior to the fall is their living status. In elaborating on the creation of *adam*, Genesis writes that God breathed into *adam* the breath of life (חיים/ζωῆς) and *adam* became a living (חיה/ζῶσαν) soul (Gen. 2:7).[107] (2) Genesis writes of the consequence of disobedience against God's words. Eating the fruit of the knowledge of good and evil leads to death (ᾗ δ᾽ ἂν ἡμέρᾳ φάγητε ἀπ᾽ αὐτοῦ, θανάτῳ ἀποθανεῖσθε, Gen. 2:17 LXX). (3) Genesis qualifies this phrase with the word day (יום/ἡμέρα). (4) God made the man a helper (βοηθὸν, Gen. 2:18 LXX), with whom the man falls into the deceit of the serpent. (5) While the speech (λέγω) of God led to completed-ness of creation, the neglect of God's speech and adhering to the speech of another other than God leads to the breaking or failure of this completion. Genesis portrays the breaking of God's completed world with the humanity's

[106] Brayford writes that this means setting the seventh day apart. Brayford, *Genesis*, 225.

[107] This characteristic of life is not just reserved for humanity, but also other creatures that God has made (Gen. 1:20, 24, 30).

obedience towards the words of the serpent, whose words to the woman is constantly introduced with λέγω (3:1, 4). (6) Upon hearing the words of the serpent, the woman sees that the tree was pleasant to look at/consider (κατανοῆσαι, Gen. 3:6 LXX). (7) Genesis portrays a terrifying theophany upon the disobedience of the man and woman. The appearance of God and his voice leads the man and the woman to hide themselves from God's presence (Gen. 3:8). As Jeffrey Niehaus argues, קול יהוה refers to the "thunder" of Yahweh's "stormy presence,"[108] and רוח היום can be translated as "the wind of the storm."[109] To be sure, the Septuagint does not seem to bring this meaning into translation, rendering the latter as "evening" (τὸ δειλινόν, Gen. 3:8 LXX). Yet, we can be justified in maintaining the meaning embedded in the MT as the author of Hebrews seems to find terrifying power in the voice of God; later in the sermon he writes that the voice (φωνή) of God will shake both the earth and heaven so that the unshakable remains (Heb. 12:26-27). (8) In Genesis, when God seeks the man, the man responds that he was afraid because he was naked (γυμνός), and he hid (Gen. 3:10 LXX). (9) Here the woman says to God that the serpent deceived her (ἀπατάω, 3:13).

We may summarize our study of Genesis 2:1-3 and 2:4-3:13 as follows. The quotation that interested the author of Hebrews—καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ (Gen. 2:2b)—is one part of this whole. Yet, the placement of this clause at the climax of Genesis 1:1-2:3 suggests that this verse ought to be read in light of the opening as a whole. This introduction to Genesis portrays a God that creates the world with his *speech*. This speech is fulfilled as creation comes into existence and into action, while God perceives them as good. At the climax of the day without evening

[108] Jeffrey Niehaus, "In the Wind of the Storm: Another Look at Genesis III 8," *VT* 44 (1994), 264.
[109] Niehaus, "Wind," 265.

or morning, the seventh day, Genesis shows the *completed* reality of God's creation. This completed-ness and goodness of creation leads to God *ceasing* from his speech. And because God ceases from his completed creation, God sanctifies the seventh day. Frank Polak summarizes the opening of Genesis as follows:

> The hymnic poem contrasts the picture of the primaeval void prior to the creation of light with the divine rest of the seventh day, following the completion of the creation… The closed *tempus* of the first week represents the perfection of the universe, epitomized in the perfection of the divine rest on the seventh day. It is this week that is celebrated in the one great image that encompasses the entire process of the creation of the world in which man is placed.[110]

What breaks this completed-ness of creation, characterized with life, is ultimately the *disobedience* against God's speech, by obeying another voice that is deceitful, leading to death. In the last section of this chapter, we will see that Hebrews uses Genesis to portray the end of salvation as the completion of new creation. However, before we examine Hebrews, we will take a detour through two events in the Pentateuch in order to establish the fact that depicting redemption in terms of creation would have been familiar to the author of Hebrews.

3.4. Detour: Redemption as New Creation in the Pentateuch

In our detour, we will make observations of two redemptive narratives that are depicted as works of new creation, while pointing out their connections to Hebrews. As we reproduce the arguments laid out in McDonough's *Creation and New Creation: Understanding God's Creation Project* (with slight additions of our own), we turn to the

[110] Frank H. Polak, "Poetic Style and Parallelism in the Creation Account (Genesis 1.1-2.3)," in *Creation in Jewish and Christian Tradition*, eds. Henning Reventlow and Yair Hoffman (Sheffield: Sheffield Academic, 2002), 26-27.

accounts of Noah and Moses.[111]

The redemptive/new-creation narrative of Noah is reminiscent of the creation narrative. The connection is first hinted by structural clues that describe the genealogy of the generations of *adam*, beginning with *adam* and concluding with the birth of Noah (Gen. 5:28-29).[112] In both narratives, the root נוח is used to depict a movement towards a particular end. God creates *adam* outside Eden and places him in the garden (Gen. 2:8, 15), causing him to "rest" (ינחהו, Gen. 2:15). In naming Noah (נח), he is described as one who will bring comfort (διαναπαύω) from work and toil (Gen. 2:29). It is hard to miss the connection here as this is the first occurrence of the παυ- root after the rest of God in Genesis 2:2.[113] It is no coincidence, then, that in the seventh month on the seventeenth day of the month, the ark came to rest (תנח) on the mountains of Ararat (Gen. 8:4). Thus, as McDonough writes, "It is thus possible that Genesis is inviting us to see God's transportation of Adam to Eden as a deliberate foreshadowing of the search for ultimate rest that will dominate the rest of the Bible."[114] It would be no surprise, then, if the author of Hebrews also depicts new creation or the salvific program in terms of a movement towards rest.

Language of creation is attested in the narrative of the reversal of creation, i.e. the flood. In the creation of humanity, God had said, "Let us make (עשה/ποιέω) *adam*." This is proceeded by three parallel statements that God created (ברא/ποιέω) *adam* as well as

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[111] This section is a reproduction with slight modifications from Sean McDonough, *Creation and New Creation: Understanding God's Creation Project* (Peabody: Hendrickson, 2016).

[112] We may read תולדות or γένεσις as structural markers, the first of which is found in Genesis 2:4: "These are the generations of the heavens and the earth…" (Gen. 2:4)

[113] To our knowledge, this is the first instance the παύω root is attested after God's rest in Genesis 2:2. Before Genesis 5:28, we do not observe any instance of the use of ἀνα-, δια-, διανα-, καταπαύμα; ἀνα-, καταπαύσις; ἀνα-, δια-, διανα-, καταπαύω. (Δια-, διαναπαύσις and δια-, διαναπαύμα are inexistent in the LXX).

[114] McDonough, *New Creation*, 1.

the command for humanity to have dominion over the animals (Gen. 1:26-28). In the flood narrative, with the two verbs repeated in the same order, God regrets his creation (עשה/ποιέω) of *adam*, saying—note the irony of un-creation through speech—that he will wipe out *adam* whom he had made (ברא/ποιέω) as well as the animals (Gen. 6:6-8). Moreover, on the second day of creation, God had separated the waters and waters with the expanse in between (Gen. 1:6-7). In his judgment, God collapses the ordered-ness of waters into the chaos of judgment (Gen. 6:17; 7:11). As Joseph Blenkinsopp writes, "The deluge is an undoing of what was done in creation, a return to chaos, an obliteration of the precarious space for ordered human life. It is therefore an act of un-creation."[115] Again, both instances are expressed with God's speech. The irony in the reversal of creation is that all life on earth will die (τελευτάω, Gen. 6:17), rather than be completed (συντελέω, Gen. 2:1-2). It is possible that the author of Hebrews has a similar idea in mind when he says that the voice of God will shake the heavens and the earth such that the unshakable remains (12:26-27).

The notion of completed-ness (τελ-) is significant in new creation through the flood. Noah, through whom God will bring salvation and new creation, is depicted as being complete (τέλειος, Gen. 6:9). In making (עשה/ποιέω) the ark that will be the means of salvation, or that which will allow the possibility of new creation, God commands Noah to *complete* (כלה/συντελέω) it to a cubit above (Gen. 6:16). It is worth noting at this point that God promises Noah, "I will establish my covenant with you; and you will come into the ark" (Gen. 6:18; cf. 9:8-17). As we shall see later, a *completed* agent (Christ) will be depicted as not only the *means* or *agent* for new creation in Hebrews, but the *mediator*

[115] Joseph Blenkinsopp, *Creation, Un-Creation, Re-Creation: A Discursive Commentary on Genesis 1-11* (London: T&T Clark, 2011), 141.

of the *new covenant.*

Two final common motifs will conclude our study of Noah. Just as it was with creation where the Spirit or wind (רוח/πνεῦμα) was hovering over the face of the waters (Gen. 1:2), new creation also begins to be realized as God blows the Spirit of wind (רוח/πνεῦμα, Gen. 8:1). The hovering of the Spirit which bears avian overtones (Gen. 1:2) is alluded to with the dove that Noah sends out (Gen. 8:8-11). Finally, God's command to Noah and his family as they come out of the ark, "Be fruitful and multiply" (Gen. 8:17), looks back to God's command in creation. Based on thematic overlaps observed thus far, it is further possible that Hebrews alludes to the Spirit in creation and new creation as he quotes Psalm 95 in the rest discourse: "Therefore, as the Holy Spirit says, 'Today, if you hear his voice, do not harden your hearts…" (Heb. 3:7-8). Scholars such as William Lane have noted that there was a tradition at the time of Hebrews where the flood of Noah was regarded as new creation.[116] 1 Clement 7:6 writes, "Noah, found faithful, through his ministry, preached the 'again-becoming' (παλιγγενεσία) of the world." Thus, it would not be so surprising if the author of Hebrews was also aware of this tradition, implementing new creation imageries into his own discourse.

The account of Moses and the Exodus also makes allusions to creation. Moses as seen (ראה) to be good (טוב, Exod. 2:2), may allude to the formula in Genesis 1 that God saw his creation to be good. The תבה in which baby Moses is placed (Exod. 2:3) evokes the תבה built by Noah as the means of salvation (Gen. 6:14 ff). As McDonough writes, "Here, then, we find the good child, the hope of deliverance for Israel, floating in his ark above the Nile's chaos waters, whence he is drawn and given the name 'Moses'… God's

[116] Lane, *Hebrews 9-13*, WBC 47B (Dallas: Word Books, 1991), 339.

plan is to restore all humanity to himself through Abraham's seed, and the fate of the creation is tied to that of its human vice-regents."[117] Furthermore, at the climax of deliverance of the sons of Israel from Egypt, God's Spirit once again plays a critical role. When Moses stretches out his arms over the sea, Yahweh causes the sea to flow back with the Spirit or wind (רוח, Exod. 14:21). Without doubt, the exodus becomes the formative narrative for Israel's history; at the same time, to borrow the words of McDonough, "the strands of creation and redemption entwine in a kind of double helix which will be reproduced in subsequent generations of the nations."[118] Given the evidence from Noah and Moses, we have sufficient reasons to hypothesize that the author of Hebrews utilized the same nexus of redemption and new creation in his own discourse. Bearing this in mind, we now turn to Hebrews' appropriation of the opening of Genesis.

3.5. Completion of Salvation as Completion of New Creation in Hebrews

We have argued above that Genesis 2:2b best receives its interpretation from the entire opening of Genesis 1:1-2:3. Even though Hebrews quotes a portion of Genesis 2:2, evidence from the language Hebrews uses suggests that the author had in mind the whole opening of Genesis. We will argue that the common motifs of (1) God's speech, (2) the use of αρχ- and τελ-, and (3) the breaking of creation in Genesis and Hebrews suggests that, as Hebrews 4 evokes the early chapters of Genesis and explicitly quotes Genesis 2:2, it depicts *the salvific program of the new Exodus as the completion of new creation*.

The most striking feature is that God's *speech* functions as a major motif in both Genesis 1:1-2:3 and earlier chapters of Hebrews. Our analysis of Genesis 1:1-2:3 has

[117] McDonough, *New Creation*, 3.
[118] McDonough, *New Creation*, 3.

shown that God brought creation into existence and into action through his speech. Hebrews likewise begins with the statement that God spoke in these last days through the Son (1:2). We have argued in the previous chapter that this verse of the exordium is not an independent statement, but one that is developed throughout the first few chapters of Hebrews. That is, Hebrews 1:1-3:6 is concerned with God speaking to his people through the Son who is sent from God and shares in the humanity of his people as a high priest; it is the Son, through whom God has spoken, that will successfully lead his people in the new Exodus in these last days *and* acts as the *co-creator* of God's people. It was for these reasons that the readers are exhorted to pay attention to the things they heard (2:1) and to not harden their hearts when they hear the voice of God (3:7-8). Furthermore, we have also seen in the previous chapter that Hebrews, towards the end of the sermon, returns to the notion of God's speech, warning the hearers to not neglect the one who is speaking (12:25). Thus, we observe God's speech as a common means through which God created the world (Genesis) and God creating his people for salvation (Hebrews). To take one step further, if we read Genesis in light of Hebrews, Christ is the common agent of creation in both Genesis and Hebrews. The word through whom God created the ages (τοὺς αἰῶνας, 11:3) is the Son through whom God created (ἐποίησεν) the ages (τοὺς αἰῶνας, 1:2). Christ's involvement in creation is expressed more explicitly in Hebrews' use of Psalm 102:25 (Psa. 101:26 LXX): "You [the Son], in the beginnings (κατ' ἀρχάς), O Lord, laid the foundation of the earth (γῆν), and the heavens (οὐρανοί) are the works (ἔργα) of your hands" (1:10).[119] This is the same agent of creation who is over the house of God, co-creating his people with God, leading them in the new Exodus (3:1-6).[120]

[119] For further arguments for Christ as creator in Hebrews, see McDonough, *Creator*, 192-211.
[120] See argument in chapter two.

Thus, God's *salvific act* in these last days as he *speaks* through the Son reflects God's work of *creation* brought through his *speech,* i.e. the Son.

Further evidence from Hebrews' play with the theme of beginning (αρχ-) and completing (τελ-) centering around Christ and believers supports the conclusion of the previous paragraph. We have seen above that these two ideas are at home in Genesis. They express the temporal point of God's creative act in the beginning (ἐν ἀρχῇ, Gen. 1:1), God's works which he began (ἤρξατο) to make (Gen. 2:3), and the completed-ness (συντελέω) of creation (Gen. 2:1-2). In Hebrews, the temporal framework in which such motifs are developed is the last days (1:2); it is in the completion of the ages (ἐπὶ συντελείᾳ τῶν αἰώνων), where Christ was made manifest for the removal of sins through the offering of himself (9:26). The covenantal framework in this age is God completing (συντελέσω) a new covenant over the house of Israel and over the house of Judah (8:8).[121] Within these frameworks, in the first development of Christ as one who took part in humanity, the author refers to Christ as the originator or founder (ἀρχηγός)[122] of salvation who is perfected (τελειῶσαι) by God (2:10).[123] Hebrews describes Melchizedek, by whose order Jesus is made high priest, as one that has no beginning of days (ἀρχὴν ἡμερῶν) or end of life (ζωῆς τέλος) who remains priest forever (7:3). (While we will show in the next chapter that the significance of this phrase is Christ's eternality as priest, we cannot lightly brush off the fact that the author chose such language to describe eternality). Moreover, it is quite possible that the author of Hebrews continues this word play with the root αρχ- onto the motif of the priesthood of Christ. It was not

[121] For the significance of the quotation from Jeremiah 31, see next chapter.
[122] "ἀρχηγός," BDAG, 138.
[123] For grammatical analysis of this verse, see excursus in the next chapter.

necessary for the author of Hebrews to refer Jesus as ἀρχειρεύς. Ἱερεύς would have been sufficient. The foundational Old Testament quotation for the priesthood of Christ is Psalm 110:4 (Psa. 109:4 LXX), which reads, "σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ" (Heb. 5:6; 7:17). Here, the quotation reads ἱερεὺς without the prefix αρχ-. This being the grounding text, it would have been sufficient for the author of Hebrews to refer Jesus as ἱερεὺς. Furthermore, because Jesus is a descendent of Judah, a tribe without priests (7:14), he is not only a priest according to a new order, but he would be *the* priest in the monadic sense rather than *the* priest par excellence; this would again make the prefix almost unnecessary. Thus, it seems possible that the use of αρχ- in Christ's priesthood faintly echoes the creation motif of Genesis.

The movement from beginning to end (or end to beginning), though not with αρχ- or τελ-, is further attested in the first few verses of Hebrews. Hebrews 1:1-4, rather than a linear description of the Son, portrays a circular movement.[124] As John Meier suggests, the movement of the descriptions of the Son in Hebrews 1:1-4 resembles a ring. This ring starts with the exalted status of Jesus (ὃν ἔθηκεν κληρονόμον πάντων, 1:2b) which is an eschatological remark regarding Christ; Hebrews then moves towards protology by noting that God created the worlds through the Son (δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας, 1:2c).[125] What follows is a timeless designation of the Son, ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ (1:3a), and his preservation of the world (1:3b). The logic progresses to a series of events in time of the Son making purification of sins (1:3c), his exaltation as he sits on the right hand of the Majesty on high (1:3d), and, finally, the

[124] See previous chapter for the grammar of this verse.
[125] John P. Meier, "Structure and Theology in Heb 1:1-14," *Bib* 66 (1985), 178.

Son becoming greater than angels (1:4).[126] As Meier aptly proposes, the initial movement of the logic in this sentence portrays the Son as "the Omega and Alpha."[127] We may further note that the latter movement of the logic is the Son as the Alpha and Omega, where in between is the earthly journey and priestly work of the Son.[128]

In addition to the play of the words and concepts pertaining to beginning and end applied to Christology, Hebrews also applies this to believers. The conceptual transition is seamless as the author makes a direct connection between Christ and believers. Salvation is described as that which has a beginning (ἀρχὴν) to be spoken by Jesus (2:3). Within the rest discourse, Hebrews describes the believers holding fast to the ἀρχή τῆς ὑποστάσεως until the end (μέχρι τέλους) as an evidence for being partakers of Christ (3:14); similarly, the author expresses his desire for the readers to show the earnestness that they had early in their faith to the full assurance (πληροφοπίαν)[129] of hope until the end (ἄχρι τέλους, 6:11). Granted, these prepositional phrases have a temporal force, unlike the idea of completed-ness in Genesis. Yet, the perseverance of believers until the end, the result of which is glorification and completion of believers in Hebrews strongly suggests that this choice of the object of preposition is not a mere coincidence. Moreover, proceeding the rest discourse, the author of Hebrews writes that the readers are still in need for someone to teach the τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ (5:12); he then encourages his readers to leave τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον and move toward

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[126] See Meier, "Heb 1:1-14," 178-88.

[127] Meier, "Heb 1:1-14," 178.

[128] Another possible framework of *exitus reditus* can be seen in the quotation of Psalm 2:7 in the same chapter, υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε (1:5), followed by the citation of 2 Samuel 7:14, ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ" (1:6). Yet, because we cannot be certain that the former refers to the incarnation and the latter refers to his exaltation or return to the Father, we merely point to the possibility.

[129] Note that in Genesis, God commands to humanity, πληθύνεσθε καὶ πληρώσατε τὴν γῆν (Gen. 1:28).

τελειότητα (6:1). Such rebuke displays the metaphorical movement towards completed-ness which began with an elementary or beginning teaching. Following the discourse on faith, as the author exhorts the readers to run the race set before them, he adds a participial clause, to fix their eyes on Jesus, the author/founder and completer (ἀρχηγὸν καὶ τελειωτὴν) of their faith (12:1-2). As we shall see in the next chapter, the Son is the agent that leads his people to completion. Finally, it is striking that Hebrews would write that Christ has completed (τετελίωκεν) those who are being sanctified (ἁγιαζομένους, 10:14), as if sanctification is not necessarily equated with completion. This order of things almost reflects Genesis 2:2-3 where the completion (συντελέω) of creation is followed by God's sanctification (ἁγιάζω) of the seventh day.

Based on this solidarity established between Christ and humanity drawn with the motifs of beginning and end/completion in light of creation, it is no coincidence that the language of creation (καταρτίζω, 11:3)—which, according to McDonough, is "probably the functional equivalent of *ἐποίησεν* in 1:2"[130]—is also used to denote God preparing (καταρτίζω) the body of Christ (10:5) *and* God equipping (καταρτίζω) believers to do his will through Jesus Christ (13:21). Insofar as the preparation of Christ's body was for the purpose of completing believers (which we will argue in the next chapter), Hebrews draws an intimate connection between *creation* and the *completing of humanity through Christ*.

We now turn to our final point to demonstrate the pervasiveness of creation motifs in Hebrews, namely, the breaking of God's creation in Genesis and sin in the rest discourse. We have previously highlighted eight points in Genesis 2:4-3:13. These points

[130] McDonough, *Creator*, 197.

that are also observed in the rest discourse of Hebrews and passages that surround it will further support the idea that early chapters of Genesis were in the mind of the author of Hebrews. (1) The condition of humanity in God's completed creation was that they were living (ζῶσαν) beings (Gen. 2:7). One of the earlier exhortations in the rest discourse is a caution against an evil heart of unbelief that results in falling away from the living (ζῶντος) God (3:12), a description of God that is abundant in Hebrews (9:14; 10:31). Granted, the characteristic of life in the rest discourse speaks of God, not humanity. However, Hebrews as a whole that speaks of the eternal life of Jesus (7:8, 16, 25) and the call of believers to live (ζάω) by faith (10:38) and to subject themselves to God and live (ζάω, 12:9) suggests that there is a connection between the life of God, Christ, and his people. (2) In Genesis, disobedience led to death (θανάτῳ ἀποθανεῖσθε, Gen. 2:17). Hebrews not only emphasizes, but also writes that Christ became like humanity to destroy the devil and to free those who were subject to slavery through fear of death (θανάτου, 2:14-15). (3) Genesis noted that the man and the woman will die on the *day* (ἡμέρα) of disobedience (Gen. 2:17). Hebrews emphatically repeats the importance of the day (ἡμέρα) or today (σήμερον) of responding to God's voice (Heb. 3:7, 13, 15; 4:7). (4) The helper (βοηθὸν) of man falls into the deceit of the serpent with the man (Gen. 2:18). In passages that surround the rest discourse, Christ is depicted as the helper who is able to help (βοηθέω) believers when they are tested or tempted (Heb. 2:18; 4:16). (5) We have seen that disobedience against God's word led to the fall. Genesis portrayed the breaking of God's completed world with the humanity's obedience towards the speech (λέγω) of the serpent (Gen. 3:1, 4). In Hebrews, paying careful attention to God's speech (Heb. 2:1; 12:25) by not hardening one's heart when hearing his voice is the key to entering God's

rest (Heb. 3:7-8). (6) The woman in Genesis saw that the tree was pleasant to look at/consider (κατανοῆσαι, Gen. 3:6). Hebrews, in the pericope that immediately precedes the rest discourse, exhorts the readers to look at/consider (κατανοήσατε) Jesus (Heb. 3:1). (7) and (8) Genesis portrayed a terrifying theophany upon the disobedience of the man and woman (Gen. 3:8), from which the man expresses his fear because was naked (γυμνός) and hid himself from God (Gen. 3:10). The rest discourse concludes with the frightening imagery of the word of God, where every creature is not only revealed—contrary to hiding as seen in Genesis—but also naked (γυμνός) and prostrate before the eyes of God (Heb. 4:12-13). This imagery could either describe, according to Gene Smillie, a patient laying bare before a surgeon[131] or, according to Ceslas Spicq, being overthrown "by the throat" from a wrestler.[132] Either way, as Gareth Cockerill writes, this language conveys "total helplessness and defenselessness before the inescapable eyes of God."[133] (9) In Genesis, we read that the woman says to God that the serpent deceived her (ἀπατάω, Gen. 3:13). Hebrews exhorts to encourage each other so that no one would be hardened by the deceit (ἀπάτη) of sin (Heb. 3:13). Such parallels thus indirectly suggest the early chapters of Genesis echoing in the background of the early chapters of Hebrews.

3.6. Conclusion

All of these data—the speech of God, the αρχ- and τελ- motifs, and the breaking of God's completed creation—discussed thus far is not to imply that Hebrews is a meditation on

[131] Gene R. Smillie, "'ὁ λόγος του θεου' in Hebrews 4:12-13," *NovT* 46 (2004), 347-48.

[132] Ceslas Spicq, *L'Épître aux Hébreux*, 2nd ed, vol. 2 (Paris: Gabalda, 1953), 90-91, cited in Cockerill, *Hebrews*, 218.

[133] Cockerill, *Hebrews*, 218.

Genesis.[134] However, they do suggest that the opening of Genesis is lurking in the background of Hebrews. As Hebrews 4 evokes the early chapters of Genesis and explicitly quotes Genesis 2:2, it depicts *the salvific program of the new Exodus as the completion of new creation*, as seen in the narratives of Noah and Moses. In other words, it projects an eschatological vision of the final destination of believers in terms of the protological completed-ness that came into existence through God's speech; the exhortation to enter into God's rest (or "ceasing") is to tell them to move away from the sinful heart that broke this completion and to strive towards completed-ness which is the end of new creation. Just as the Son was the agent of the creation of the ages (Heb. 1:2), the Son is the agent of the re-creative act of God in respect to his people as one that leads his people in the new Exodus to the destination of God's rest. It is now the hearing God's speech through the Son that will lead to the completion of humanity in these last days.[135]

The conclusion that follows the argument of Hebrews 4:2-8 is that there remains a σαββατισμός for the people of God (4:9). According to Laansma, σαββατισμός should not be equated with κατάπαυσις; rather, the *hapax* refers to "the Sabbath *observance*, or Sabbath *celebration.* This accords both with Jewish conceptions of the Sabbath as a day not merely of cessation of activity but of *festive worship and praise*, and with Hebrews'

[134] It is also worth pointing out that Hebrews displays small traces of the opening of Genesis. For example, that the earth was in-visible (ἀόρατος) prior to God's speech (Gen. 1:2 LXX), is reflected in the statement that by faith believers know that the ages were created (καταρτίσαι) by the word of God, with the result that that which is seen (βλεπόμενον) came into existence from that which is not manifested (φαινομένων, Heb. 11:3). To be sure, the roots are not identical. Yet, there is semantic overlap as ἀόρατος is derived from the prefix α and the root of ὁράω.

[135] In light of this, κατάπαυσις is future. The exhortation to enter God's rest is a command to strive daily to reach this completed-ness as envisioned by God. The need to respond daily implies that this κατάπαυσις is still to be reached in the future. Furthermore, the emphasis of κατάπαυσις does not lie in an existential state (cf. Attridge, *Hebrews*) nor a place (cf. Laansma, *Rest*). Rather it refers to the ceased-ness of God's act of new creation, through Christ, and the ceasing of humanity's response to God's speech, because completed-ness will have been accomplished.

picture of the future *πανήγυρις* (12,22), 'festive gathering,' in the heavenly Jerusalem. The *σαββατισμός* is neither a quietistic ideal nor a locale, but a Sabbath celebration."[136] As Lane points out, σαββατισμός as attested in writings of the Church Fathers also highlight this "aspect of festivity and joy, expressed in the adoration and praise of God."[137] The reason (γάρ) that this Sabbath celebration is possible is that the one who enters into God's ceasing also ceases from his works, just as God ceased from his own (4:10). If we apply our analysis of Genesis here, Hebrews seems to be implying that people are also actively participating in this re-creative salvific drama of God. This statement thus ties the action/rest of God with the action/rest of his people, which leads to their celebration and praise of God.

Before we conclude this chapter, one objection has to be addressed. Why then would the author of Hebrews quote a minute portion of Genesis 1:1-2:3? One reason seems to be a rhetorical one. If the author would cite the opening of Genesis as a whole, or even the first verse, this would distract the readers from the main point that the author is making. The thrust of the argument, as seen in the previous chapter, is that there is a rest that God appointed and it is ultimately the exhortation for believers to strive to enter this rest. With subtle hints that are not only placed throughout Hebrews, but concentrated prior to the rest discourse with God's speech through the Son, it is possible that the readers anticipated the opening of Genesis. Indeed, the quotation of Psalm 95 in the rest discourse, the first half of which speaks of God's creation (though not cited) would have brought to the mind of the readers the notion of God's creation. Thus, when Hebrews quotes Genesis 2:2 in the rest discourse, it would not have been an unexpected turn; and

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[136] Laansma, *Rest*, 276-77.
[137] William L. Lane. *Hebrews 1-8*. WBC 47A (Dallas: Word Books, 1991), 102.

it would have been sufficient for our author to cite one portion of it. Another possibility lies in the fact that the theology of creation in Genesis was foundational for the author and readers of Hebrews. It may have been the case that subtle allusions were sufficient to evoke the creation theology of Genesis in the minds of the readers; or the author may not have been conscious of the deep theological assumption shaping his argument as it was so foundational.[138]

[138] We owe this second explanation to Sean McDonough.

CHAPTER FOUR

CHRISTOLOGY AND COMPLETION

Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει… σῶμα δὲ κατηρτίσω μοι (Heb. 10:5)

4.1. Introduction

In this chapter we will argue that Hebrews depicts *Christ as the completer* of the salvific program of Hebrews. There are two ways in which Christ acts as the completer of salvation. First, Christ's own life in the nature of humanity that displayed obedience functions as an *example*, a prototype; just as his *obedience* led him to *completion*, the implication is that his people are also to display *obedience for their own completion.* This alone, however, is insufficient for the completion of humanity. Thus, second, Christ's own *priestly work* based on his status of completed-ness functions as the fundamental theological *grounds* for the drawing of his people to *completed-ness*; we will give attention to one aspect of his work, that is, Christ's inauguration of the new covenant. Hebrews does not separate these two (Christ as example and grounds). Rather, the logic of the two are tightly weaved together that we cannot but see them together. To do so, we will focus on the exegesis of Hebrews 5:7-10; 7:28; and 10:14. We will conclude that Hebrews portrays a logical sequence of the obedience of Christ, leading to his completed-ness, to his designation as the Melchizedekian high priest, and finally, to Christ becoming the reason for salvation. Next, we will demonstrate that this entails that Christ brings his people to completion as the mediator of the new covenant. Finally, connecting these arguments with the previous chapters, we will show that *Christ who completes* is the *agent* through whom God's people will be brought to the *completed-ness* in new creation as we have seen in the previous chapter.

4.2. Obedience of Christ as Example for Completion (Heb. 5:7-10)

Hebrews 5:7-10 proceeds the argument that Christ's priesthood was an appointment from God (5:1-6).[139] In Hebrews 5:7-10, while painting a vivid picture of the earthly journey of Jesus, the author argues for a progression of logical events, one leading to the other: the obedience of Christ, Christ being made complete, Christ designated as the Melchizedekian high priest, and Christ becoming the reason for salvation.[140] Scholars have noted that the descriptions within the four verses suggest allusions to Gethsemane or allusions to prayers offered by the suffering righteous one.[141] Yet, too much emphasis on individual words for allusions would miss the forest for the trees. The author of Hebrews seems to articulate his main point with grammatical precision. The relative clause of Hebrews 5:7-10[142] that takes Jesus as the subject has two main verbs that are connected with the coordinating conjunction καί. The first is that he learned obedience (ἔμαθεν… τὴν ὑπακοήν) and the second is that he became the cause[143] of eternal salvation (ἐγένετο… αἴτιος σωτηρίας αἰωνίου).[144] These are the two main points around which the

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[139] Hebrews cites Psalm 2:7 LXX and Psalm 109:4 LXX. These citations may be a rhetorical device as the first evokes the Sonship of Christ as elaborated in the first chapter, where the second indicates an introduction to the theme of priesthood.

[140] Grammatically, this passage is part of a single sentence of vv. 5b-10. This sentence takes God as the subject (ὁ λαλήσας πρὸς αὐτον) and the implied main verb from v. 5a ἐδόξασεν. The citations of vv. 5c-6 are part of the subject clause, subordinated to λαλήσας. Vv. 7-10 that begins with the relative clause ὅς modifies αὐτον of the subject clause. It is grammatically possible for the relative clause to modify the closer word Μελχισέδεκ. However, the content of the relative clause, e.g. καίπερ ὢν υἱός, strongly suggests that ὅς refers to Christ who is appointed as priest by God and glorified.

[141] For examples of positions, see Guthrie, "Hebrews," 962

[142] See note above on Hebrews 5b-10 as a single sentence.

[143] "αἴτιος," BDAG, 31.

[144] As we shall see these two points highlighted will parallel and contribute to the exegesis of Hebrews 10:14 below. Other phrases are subordinated to these two finite verbs. The first main verb (ἔμαθεν) is modified by two participial clauses, a subordinate clause, and a prepositional clause. The first participle is "offering" (προσενέγκας). The direct objects of this participle are "prayers and supplications" (δεήσεις τε καὶ ἱκετηρίας). The participle takes three prepositional phrases: (1) "in the days of his flesh" (ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ; this could modify either προσενέγκας or ἔμαθεν; either way, it is ultimately

logic of Hebrews 5:7-10 unfolds.

We first read that Christ learned obedience (ὑπακοή, 5:8). The αγ- root for obedience evokes the first exhortation of the sermon to pay attention to what the audience of Hebrews had heard (ἀκούω, 2:1) along with the exhortations in the rest discourse to not harden one's heart when he or she hears (ἀκούω) the voice of God (3:7, 15; 4:7). This root may also have reminded the readers of the Exodus generation in the rest discourse that failed to enter God's rest because they had heard (ἀκούω) yet rebelled (3:16) and were not united with those who heard (ἀκοή) in faith (4:2). Returning to Hebrews 5:8, we see that the remaining clauses subordinated to ἔμαθεν adds flesh to the dynamics of Jesus learning obedience. First, Christ learned obedience, although being a Son (5:8).[145] In other words, although Christ is the eternal Son,[146] he took part in the life of humanity that became the nature in which Christ would learn obedience. Second, two participles (προσενέγκας and εἰσακουσθεὶς)[147] show that (a) the learning took place during the days

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grammatically subordinate to ἔμαθεν); (2) "to the one who is able to save him from death" (πρὸς τὸν δυνάμενον σῴζειν αὐτὸν ἐκ θανάτου); and (3) "with loud cries and tears" (μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων). The other participle that modifies ἔμαθεν is "being heard" (εἰσακουσθεὶς), which also takes a prepositional phrase "because of the fear of God" (ἀπὸ τῆς εὐλαβείας). The subordinate clause that modifies ἔμαθεν is connected to the finite verb with the conjunction καίπερ, reading, "although being a son" (καίπερ ὢν υἱός). The last clause that modifies ἔμαθεν is a prepositional clause that reads: ἀφ᾽ ὧν ἔπαθεν. As BDAG notes τούτων may be omitted here ("ὅς," BDAG, 726); thus, we may translate this clause as, "from those things which he suffered."

The second main verb (ἐγένετο) is modified by two participial clauses. The first is "because/after he was completed" (τελειωθεὶς). The second is "because/after he was designated by God as high priest according to the order of Melchizedek" (προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ).

[145] It is grammatically possible for this subordinate clause to modify the preceding participle (εἰσακουσθεὶς). However, as Attridge points out, "there is… abundant evidence for the use of *καίπερ* in an introductory phrase. Hence, the initial phrase of vs 8 may be connected with what follows…" Attridge, *Hebrews*, 152.

[146] This is a point that Hebrews makes in the first four verses of the sermon.

[147] The function of these two participles cannot be determined with absolute clarity. There are at least three possible ways in which we can interpreted the two participles. One way is to render these aorist participles as temporally antecedent to the main verb. Such interpretation would read, "after he had offered… and after he had been heard… he learned." Another way is to read the participles are those of means, answering the question, "How?" How did Christ learn obedience? he learned obedience by offering prayers and by being heard. Finally, we can take these participles as grounds for the main verb: because he

of his flesh,[148] offering prayers (δέησις) and supplications with loud cries and tears to the one able to save him from death, and (b) being heard (εἰσακούω) because of[149] his fear of God (5:7).[150] Third, the author adds that Christ learned obedience from those things which he suffered (ἀφ᾽ ὧν ἔπαθεν, 5:8).[151] The apparent suffering that Christ experienced was death (2:10; 13:12).[152] Thus, it was ultimately through dying that Christ learned obedience. At the same time, the plural (ὧν) suggests that the author had more than just death in mind. Earlier in the sermon, Hebrews said that Jesus himself suffered when he was tempted (2:18);[153] and later identifies Jesus as one who was tempted just like human beings are tempted but without sin (χωρὶς ἁμαρτίας, 4:15).[154] Putting these two thoughts together, it is possible that Jesus's suffering in Hebrews 5:8 was a result of the refusal to sin.[155] If this is true, then, we can conclude that Christ learned obedience through suffering as he was obedient to die and as he remained obedient throughout his life in remaining sinless. This description of the obedience of Christ has a twofold function. It first functions as an example. The solidarity of Christ with his people allows

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offered prayers and because he was heard, he learned obedience. Regardless of the precise function that the author had in mind, we, however, can say with moderate confidence that there is a close association between Christ's offering of prayer and being heard, and Christ learning obedience.

[148] ἐν should be taken as temporal as the object of preposition ταῖς ἡμέραις demands it.

[149] "ἀπό," BDAG, 106.

[150] "εὐλάβεια," 407. As seen above, expressions such as δέησις and εἰσακούω anticipates Psalm 39 LXX that that will later be quoted in Hebrews 10:5-10. The point anticipates the psalm which the author will quote in Hebrews 10, that humanity in which Christ took part assumes a reliance on God to be heard and to be delivered.

[151] For explanation of this phrase, see note above on the sentence of vv. 7-10.

[152] The Greek reads πάθημα τοῦ θανάτου. Whether we take this genitive to be descriptive, attributed, apposition, destination, product, source, etc., the point is that Jesus died. Of course, attributive genitive (deadly suffering) is a possibility, but Hebrew 13:12—Jesus suffered outside the camp—indicates the death of Jesus, not a deadly suffering.

[153] The Greek reads, πέπονθεν αὐτὸς πειρασθείς. The contemporaneous rendition of πειρασθείς seems most natural.

[154] The Greek brings out the force of the temptation of Jesus in relation to the temptation human beings face: πεπειρασμένον… κατὰ πάντα καθ᾽ ὁμοιότητα χωρὶς ἁμαρτίας.

[155] Indeed, Jesus is portrayed to be faithful (πιστός, 2:17; 3:2) unlike those who failed to enter rest characterized by having a heart of unbelief (ἀτιστία, 3:12).

those who are tempted to look to Christ who was also tempted and tested, yet remained without sin as he looked to God. In addition, this obedience reminds us of the disobedience that broke God's creation and the disobedience that leads one to the failure of entering into God's rest. As Christ took part in humanity,[156] his obedience then begins to foreshadow the completed-ness of creation in Genesis, maintained upon obedience, and the completed-ness that the believers will enter upon their entrance into God's rest with their obedience to God's speech spoken through Christ.

Upon the fact that Jesus learned obedience, the second point is that he became (ἐγένετο) the reason for eternal salvation for those who obey (ὑπακούω) him (5:9). Is there is a necessary logical relationship between Christ learning obedience and becoming the source of salvation? The grammar does not give us any clues to this, since the two main verbs of the relative clause are connected with καί. Nevertheless, other passages of Hebrews suggest that there is such connection assumed in this verse. For instance, Hebrews 10:9—"Behold, I have come to do your will. He takes away the first, in order to establish the second"—suggests that Christ's learning of obedience (i.e. doing God's will) becomes one condition for being the reason for salvation (i.e. the inauguration of the new covenant). Hence, Christ's obedience seems to function as the *grounds* for him to become the reason for salvation. This, however, is not the only basis for Christ being the cause of salvation. The author further writes that it was because Christ was made complete (τελειωθεὶς) that he became the source of eternal salvation (5:9).[157] This is

[156] See chapter two.

[157] While we have rendered τελειωθεὶς as causal, there is no doubt that this is temporally antecedent to the main verb. The causal rendition is justified by the fact that it is the completed priesthood of Christ that brings deliverance to his people, as we shall see in a future section. The same can be said of προσαγορευθεὶς.

almost parallel to the statement that God made Christ complete (τελειόω) in order to bring many sons to glory (2:10).[158] Finally, the author writes that he became the source of salvation, being designated (προσαγορευθεὶς)[159] by God as high priest according to the order of Melchizedek.[160] Hence, there seems to be a logical sequence implied in Hebrews 5:7-10. Christ, in partaking in the nature of humanity, displayed obedience, which led to completion: an example for believers to emulate. This completion, then, led to the designation of Melchizedekian priesthood (where now there is a discontinuity for Christ's obedience as an example). And, finally, he became the source of salvation. We have already noted that Christ's obedience hints towards the completed-ness of creation in Genesis. We now see here that this obedience led to Christ being made complete. Two questions can be raised. Is this a mere coincidence? And does Hebrews argue that this also leads to the completing of believers? The remainder of this chapter will show that this logic of the obedience of Christ ultimately leads to the completing of believers.

[Excursus on the grammar of Hebrews 2:10. Hebrews 2:10 reads Ἔπρεπεν γὰρ αὐτῷ, δι᾽ ὃν τὰ πάντα καὶ δι᾽ οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι. We will argue that this verse should be translated, "For it was fitting for him [God], for whom are all things and through whom are all things, to complete the ἀρχηγός of their salvation through

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[158] See excursus below for an explanation of this verse.

[159] Cockerill notes that this word is parallel to καλούμενος: "It appropriately describes God's public declaration of the Son's high priesthood" (Cockerill, *Hebrews*, 250).

[160] It is grammatically possible to see one participle subordinate to the other. However, the placing of the main verb in between the two participles suggest that the participles modify the main verb.

The function of the participle προσαγορευθεὶς is not straight forward. Viewing relationship between priesthood and salvation in Hebrews, priesthood precedes salvation. In other words, the designation of Christ's priesthood according to the order of Melchizedek must be temporally, if not, at least, logically antecedent for Christ becoming the source of salvation. Thus, the participle must function as something that logically precedes the main verb. The best option, then, is to take προσαγορευθεὶς as causal.

sufferings, in order that he [God] might bring many sons to glory." Four points need to be addressed.

First, it is worth noting that τελειῶσαι should be connected to ἔπρεπεν as a complementary infinitive. In contrast to this, one may attempt to render τὸν ἀρχηγὸν plus τελειῶσαι as a subjectival clause of ἔπρεπεν, which would read, "That the ἀρχηγὸν [Jesus] completes many sons, while bringing them to glory was fitting for him [God]…" Such use of πρέπω is not unfamiliar to the author of Hebrews as he later writes, "Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεύς," where τοιοῦτος ἀρχιερεύς is the subject of the verb (7:26). Yet, in light of the statement that *being completed by God* Christ became the source of salvation (τελειωθεὶς ἐγένετο… αἴτιος σωτηρίας, 5:9), it is more likely that the author wishes to convey a logical relationship between the Son being made complete by God, and, by this, God's people being brought to glory, not so much the Son bringing people to glory and completing them. Thus, it seems appropriate for us to read τελειῶσαι as a complementary infinitive to ἔπρεπεν.

Second, the direct object of τελειῶσαι is most likely τὸν ἀρχηγὸν, not πολλοὺς υἱοὺς. If we take the latter rendition, we have something like, "it was fitting for God to complete many sons, bringing/because-he-brought the ἀρχηγὸν to glory through suffering." This could be justified as the completion of God's people is a major motif in Hebrews (10:14; 11:40). Nevertheless, such interpretation, placing the semantic focus on the completion of people does not fit into the context very well. This verse we are dealing with is an explanation (γάρ) for the previous verse where we read Jesus as one that is crowned with glory and honor because of the suffering of death and one that was made lower than angels in order that (ὅπως) he might taste death on behalf of everyone (2:9).

The implicit question that follows is, why was suffering needed and why was death on behalf of everyone necessary? The appropriate response, then, should place the focus on the Son, not human beings. Thus, the reading that fits the immediate context is that it was fitting for God to perfect the Son.

The more important problem lies in the third and fourth points regarding the participle ἀγαγόντα. First, what is it modifying? Because the participle is in the accusative case there are two possible candidates. The obvious option is that it modifies τὸν ἀρχηγὸν as this noun is also in the accusative. Then, we may understand this verse as something like, "It was fitting for him [God]… to perfect the ἀχηγὸν *who brings* (ἀγαγόντα) many sons to glory…" This is justified by the statement later in the book that Christ is the ἀρχηγός of the faith of believers (12:2). The other option is to take ἀγαγόντα as an adverbial participle modifying τελειῶσαι. This would be possible based on the implied accusative subject of τελειῶσαι, which is αὐτόν (God).[161] If this is the case, then we would read something like, "It was fitting for him [God]… to complete the ἀχηγὸν, *while-God-brings/in-order-that-God-brings/with-the-result-that-God-brings* (ἀγαγόντα) many sons to glory…" This interpretation is also sound as Hebrews often makes reference to God's people drawing near to God through Christ (7:25). The difference is this. The first claims that *Jesus* is the one who brings God's people to glory. The second claims that *God* is the one who brings his people to glory. Of course, both are theologically sound. However, the context suggests that the author of Hebrews is emphasizing the latter: *God* brings his people to glory. The next verse, beginning with γάρ, writes that both the one who sanctifies, i.e. Jesus, and those who are sanctified, i.e.

[161] Cf. Max S. J. and Mary Grosvenor Zerwick, *A Grammatical Analysis of the Greek New Testament*, 5th ed. (Rome: Gregorian & Biblical Press, 2010), 657.

God's people, are all from one (2:11). Such expression almost leads us to draw in our minds an isosceles triangle where Jesus and the people of God are two equal sides connected by God at the point where the two sides meet. This, then, suggests that the weight of the previous sentence remains on God as the subject of bringing his people to glory as he also perfects the Son.

The second question, then, naturally, asks, what is the function of the participle? Was it fitting for God to perfect the Son *while* bringing many sons to glory (contemporaneous), *after* bringing many sons to glory (antecedent), *with the result* of bringing (result), or *in order that* he might bring (purpose) to glory? To be sure, it is possible for the participle to have more than one function. First, we must remember that the context of Hebrews suggests that the making of the Son complete must take logical precedence over the bringing to glory of God's people. For instance, we will see in the next section that it is the completion of the priesthood of Christ, his eternal life, that became the condition for him being able to complete the people of God. The logical relationship, therefore, suggests that the participle is either one of purpose or result. Of course, both could be implied in the participle. However, purpose should be slightly favored over result. As already noted above, this verse we are dealing with is an explanation (γάρ) for the previous verse, demanding an answer to the question, why was suffering necessary and why was death on behalf of everyone necessary? The natural response, then, should focus on the subject of suffering rather than the those who receive the benefit of the sufferer. If we take ἀγαγόντα as result, then the focus falls more on the result, i.e. those who benefit from the suffering; if we take ἀγαγόντα as purpose, then the focus remains in the idea of the Son suffering, thereby being made complete. Thus, the

logically tight argument is that ἀγαγόντα reveals the *intention* behind the suffering, giving the *purpose* of suffering. Thus, we may finally translate this verse: "For it was fitting for him [God], for whom are all things and through whom are all things, to complete the ἀρχηγός of their salvation through sufferings, in order that he [God] might bring many sons to glory].

4.3. Eternal Life of Christ as Example and Condition for Completion (Heb. 7:28)

We have just seen that Christ's obedience led to Christ being made complete and being designated as the Melchizedekian high priest, ultimately leading Christ to become the reason for salvation. This displayed an example for believers such that they also may be made complete by means of their obedience; this also hinted towards Christ being the agent that brings his people to the completion as envisioned in Genesis. This section addresses this latter part of the logic. What does Christ's completion and the designation of the Melchizedekian priesthood signify? We will show that this means Christ's *eternal life* and his *priesthood*. The eternal life is the end not just for Christ, but also for believers, thus, functioning as an *example*. Upon this eternal life, the eternal priesthood functions as the *condition* for Christ being able to *complete the believers.*

We begin by turning to passages where we find the connection between *priesthood* and *completion*, which is first observed in the discussion on Christ's priesthood according to the order of Melchizedek. This new order is placed in contrast with the Levitical priesthood, culminating with a concluding statement that the law appoints human beings who have weaknesses as high priests, but the word of an oath that

comes after the law appoints a Son who has been made complete forever (7:28).[162] The contrast that will be shown with more detail below is already anticipated in the grammar of this verse. The two halves of the verse almost mirror one another with the contrastive δέ in the middle; the two main subjects are ὁ νόμος and ὁ λόγος[163] that take the same main verb καθίστησιν, explicitly used for the first subject and implied in the ellipses for the second. Each direct object—ἀρχιερεῖς for the former and τὸν υἱὸν for the latter[164]—is modified with an adjectival participial phrase, namely, ἔχοντας ἀσθένειαν and εἰς τὸν αἰῶνα τετελειωμένον, respectively, forming a contrast.

The author highlights this completing nature of the priesthood of Christ by means of implication, that is, by contrasting it with another priesthood that failed to bring completion. In one instance he uses the second class condition in the form of a question, namely, if there were completion (τελείωσις) through the Levitical priesthood, what need would there have been for another priest to rise according to the order of Melchizedek? (7:11). The assumption, then, is that the Levitical priesthood did not bring completion; there was a degree of ineffectiveness of their priestly work. The author makes such derivation based on the fact that Levitical priests are human beings that *die* (7:8). Thus, the reason for failure, we observe, is based on *mortality* of the *agent* of the Levitical priesthood. Furthermore, in another instance, as the author establishes the connection between priesthood and law—that a change of priesthood necessitates a change of law (7:12)—he makes a parenthetical note that the law made nothing complete (τελειόω,

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[162] The Greek is straight forward: ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

[163] This subject is qualified adjectivally with a genitive τῆς ὁρκωμοσίας and a genitive clause τῆς μετὰ τὸν νόμον.

[164] The article is probably anaphoric in being either one in the sense of par excellence or the monadic sense, referring to the Son already mentioned as a major motif throughout Hebrews.

7:19). This note, introduced with γάρ clarifies the statement that there was a removal of the former commandment because of its weakness and uselessness (7:18). It is possible that the weakness (ἀσθενής) here alludes to the weakness (ἀσθένεια) that is intimately bound to human nature as often attested in Hebrews (4:15; 5:2; 7:28; 11:34). If such allusion is valid, then we have reasons to conclude that it was human weakness that led to failure of the of the Levitical priesthood. The entailment of such negative example is that there is completion of humanity brought by another order of priesthood. And it is through this other priesthood one draws near to God (7:19).

Positively, in contrast to the mortality of the Levitical priesthood, Hebrews highlights the *eternal* quality of the other priesthood, that is, the priesthood according to the order of Melchizedek.[165] After being hinted previously (5:6, 10), the author now fully expands this order of priesthood using a transitory verse where he writes of Jesus's entry to the inside of the veil as a forerunner according to the order of Melchizedek, made high priest forever (6:20).[166] While attempts have been made to identify Melchizedek in light of extra-biblical sources, the grammar and context of Hebrews 7 suggests the focus is not on Melchizedek himself as much as the *consequence* of *Jesus* being a priest according to the order of Melchizedek.[167]

We may begin with Hebrews 7:1-3, a beautifully weaved single sentence. The sentence that begins with the post-positive γὰρ is consisted of a rather descriptive subject.

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[165] Other commentators have also noted of this quality. Cf. Attridge, *Hebrews*, 187-215.

[166] This verse is part of a sentence that begins in v. 17 (assuming that "ἐν ᾧ" means "ἐν τούτῳ ὅτι" via attraction, "ἐν," BDAG, 329).

[167] Cf. Laansma, *Commentary*, 162, writing, "In 7:1-10 it is the Melchizedekian *order* that is of interest, not the mysterious figure of Melchizedek as such." For summaries of various options see Attridge, *Hebrews*, 192-195 and Craig R. Koester, *Hebrews: A New Translation with Introduction and Commentary*, AB 36 (New York: Doubleday, 2001), 338-350

ὁ Μελχισέδεκ is modified with a demonstrative pronoun (οὗτος) and five appositions that describe him as king of Salem (βασιλεὺς Σαλήμ), a priest of the God Most High (ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου), motherless (ἀπάτωρ), fatherless (ἀμήτωρ), and without genealogy (ἀγενεαλόγητος). The author does not stop here, but further adds five adjectival participial clauses to the subject, qualifying Melchizedek as one who met (ὁ συναντήσας) Abraham is his return from defeat of kings, who blessed (ὐλογήσας) Abraham, who is translated (ἑρμηνευόμενος) as king of righteousness and king of Salem), who does not have (ἔχων) beginning of days or end of life, and who has been made like (ἀφωμοιωμένος) the Son of God. Half way through the progression of these phrases, a relative clause makes a contribution, claiming Melchizedek as one to whom (ᾧ) Abraham apportioned a tenth of all his things. The string of descriptions reaches its climax with a single verb (μένει), most likely an "equative verb,"[168] taking the predicate ἱερεὺς and the prepositional phrase εἰς τὸ διηνεκές.[169] Reading these few verses in light of the phrase that immediately precedes it, namely, κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα (6:20), it is seems plausible to conclude that the grammar's emphasis is on the last five words of Hebrews 7:1-3: that Christ remains as high priest. This notion of remaining takes on a temporal dimension as used as such in other parts of Hebrews. For instance, God will shake the heaven and earth so that the unshakable would remain (μένω, 12:27); the believers in these last days do not have a city that remains (μένω,

[168] Wallace, *Grammar*, 40 n. 11.

[169] It is worth noting that a comparison between Hebrews 7:1-3 and Genesis 14:18-20 reveals that the author does not directly quote the verses of Genesis. For instance, the statement ἐξήνεγκεν ἄρτους καὶ οἶνον which lies between Μελχισεδεκ βασιλεὺς Σαλημ and ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου (Gen. 14:18 LXX) is missing in Hebrews, and so are the words of blessing of Melchizedek (Gen. 14:19b-20b). We also observe additions made by the author of Hebrews: the interpretation of the name, the traits of being fatherless, motherless, without genealogy, having no beginning of days or end of life, and being made like the Son of God (Heb. 7:3).

13:14).[170] More explicitly, we read in chapter 7 that the Levitical priests were prevented to continue (παραμένω) by death (7:23); but[171] Christ has a permanent priesthood because he remains (μένω)[172] forever (7:23). Thus, especially in light of the prepositional phrase noting that he remains continuously or always, the Melchizedekian order is one that describes the priesthood that remains.[173]

But why then does the author mention Abraham, and for that matter, use Genesis 14:18-20 at all? The author seems to use the Genesis passage in order to make a seamless transition from the priesthood of Christ according to the order of Melchizedek to the discourse on the Levitical priesthood. Not only is it the argument of the author of Hebrews that Melchizedek was superior to Abraham (7:7), but that this Melchizedek's priesthood was superior to the Levitical one because, he argues, even Levi paid tithes to Melchizedek since Levi was still in the loins of Abraham when Abraham had met Melchizedek (7:8-10). Indeed, this argument is one that the author explicates in terms of completed-ness. In contrast to human priesthood that involves death, this priesthood is qualified with *life* (7:8). Christ became priest according to the power of indestructible life (7:16). The direct contrast between the Levitical priesthood and Christ's priesthood is expressed one last time at the end of the chapter. Unlike priests under the Levitical priesthood that display weakness, the Son is described as one that has been completed forever (7:28). This state of completed-ness seems to be highlighted with the stative

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[170] Cf. At another instance, the author contrasts earthly possessions with a better possession that remains (10:24). He also uses μένω to exhort his readers' brotherly love to continue (13:1).

[171] Hebrews uses the μέν δέ construction to make the contrast between the Levitical priests and Christ.

[172] It is possible that διὰ τὸ μένειν is temporal. However, the parallel structure of vv. 22-23, where the previous sentence also uses the same διά and the infinitive construct, which is causative, suggests that διὰ τὸ μένειν is also causative.

[173] "διηνεκής," BDAG, 245.

aspect of the perfect tense (τετελειωμένον) and emphasized with the familiar prepositional phrase εἰς τὸν αἰῶνα (7:28). As David Moffitt writes, this term of completion, "connotates the attribute of enduring life that Jesus has… What makes Jesus different, and fit for a different priesthood, is the fact that, unlike the other priests, he is no longer subject to mortality; rather, like Melchizedek, he 'remains' and 'lives' (7:3, 8)."[174] And because he lives forever,[175] he is able to save for all time and completely (παντελής) those who draw near to God through him (7:25).[176] Therefore, the priesthood of Christ according to Melchizedek refers to the completed-ness of the priesthood of Christ that is characterized by eternal life.

This life is a characteristic that is found in Genesis before the introduction of death. Thus, Christ's completion displays the completion as envisioned in Genesis and the vision of humanity's entrance into God's rest in Hebrews 4. Thus, again, pointing towards the end towards which one must strive, but also showing the *grounds* for the priestly work of Christ. What, then, is the significance of his Melchizedekian *priesthood*? This leads us to the final part of the logic of obedience. Christ does not exist in completion for himself, but he was completed by God so that God may bring many sons (or the brothers and sisters of Jesus) to glory (2:10). We now turn to this matter.

4.4. Work of Christ that Completes Believers (Heb. 10:14)

[174] Italitcs his. Moffitt, *Atonement*, 197. Moffit rightly argues that this life and condition of Jesus's priesthood assumes his resurrection. Jesus was indeed given a body that was subject to death. The underlying assumption therefore is that it was only after death, thus upon resurrection, that Jesus has eternal priesthood. Moffitt, 203.

[175] The participle ζῶν is taken as causative.

[176] Παντεηλής can have a qualitative force, i.e. "completely," as well as the temporal, i.e. "for all time." Here, the contexts strongly suggest the meaning of an infinite duration. However, as Hebrews also emphasizes the quality of salvation, it seems equally possible that the author intended both meanings.

With the eternal life that Christ now possesses, that is, being a priest according to the order of Melchizedek, Hebrews tells its readers of the work of this priest. Just like the contrastive statement between the law and the word of an oath (7:28), this new argument concludes with a contrast as he uses the μέν δέ construct. On one hand, every priest[177] stands daily,[178] who serves and offers[179] frequently the same[180] sacrifices, which are not able to take away sins; on the other, this one [Christ], who had offered[181] one sacrifice for sins for all time, sat down at the right hand of God, henceforth waiting until his enemies would be made a footstool for his feet (10:13). This statement is crowned with the grounding statement: by one offering, he has completed forever those who are being sanctified (10:14). Our main concern is with this last verse. What does it mean for Christ to complete something for all time? We will argue that at least one way in which Christ completes his people is through the *mediation* and *inauguration* of the *new covenant*, again attained through his obedience in his humanity. The exegesis of this verse benefits from the complex argument that the author presents from Hebrews 8:7-10:18 and the two

[177] Some manuscripts such as A, C, P read ἀρχιερεύς. As Metzger notes, such reading may be a correction based on previous statements such as Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος (5:1) and Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται (8:3). Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (London & New York: United Bible Societies, 1994), 669-670. Yet, solid witnesses such as P^{46}, P^{79}, א, 33 suggest that ἱερεύς was original.

[178] The distributive is expressed as a prepositional phrase "καθ᾽ ἡμέραν" (10:11)

[179] Assuming that Hebrews 10:11-13 forms a parallel structure, the translation of λειτουργῶν and προσφέρων should be considered with their parallel προσενέγκας. Let us first consider the case where these three participles are adverbial. If so, then the function of λειτουργῶν and προσφέρων would most likely to be one of purpose. If this is the case, then the semantic force of the sentence falls on the purpose, i.e. to serve and to offer, rather than the act of standing. Does the semantic force of this sentence match with the other? The participle προσενέγκας, taken adverbially is most likely temporal or causal to the main verb (ἐκάθισεν), i.e. "after he offered, he sat down" or "because he offered, he sat down." In both of these cases, the semantic weight falls on the phrase "he sat down." Thus we have a semantic imbalance of the parallel structure. The former places the focus on the participles, the alter places the focus on the verb. Thus, it seems best to take the participles, λειτουργῶν and προσφέρων, as adjectival as well as the participle προσενέγκας.

[180] Τὰς αὐτὰς as identical pronoun.

[181] For the adjective rendition, see note on λειτουργῶν and προσφέρων.

Old Testament quotations utilized in this unit of thought, i.e. Jeremiah 31 (Jer. 38 LXX) and Psalm 40 (Psa. 39 LXX). We will unpack this one by one.

The goal of Hebrews 8:7-10:18 is to make the case that Christ is the mediator of the new covenant. The argument is introduced in Hebrews 8:1-6 as he writes that the main point or focus (κεφάλαιον)[182] is that the readers have a Melchizedekian high priest,[183] a minister[184] in the sanctuaries and the true tabernacle (8:1-2).[185] This high priest has obtained a better ministry to the degree that is he is mediator of a better covenant, which has been enacted on better promises (8:6).[186] With this introduction, the author then frames his grand argument with an *inclusio* of Hebrews 8:7-13 and Hebrews 10:15-18, which cite from Jeremiah 31:31-34 (Jer. 38:31-34 LXX) and Jeremiah 31:33-34 (38:33-34 LXX), respectively. The use of Jeremiah 31, however, is not a mere literary device. As Guthrie notes, "Through use of this rich prophetic passage, the author establishes the superiority of the new covenant (8:7-13) prior to addressing the superiority of the new-covenant offering (9:1-10:18)."[187]

It turns out that Jeremiah 31:31-34 functions as a key text for both our understanding of Hebrews 10:14, but also for the rest discourse in Hebrews 3:7-4:13, thus for both the notion of *Christ work that completes* and *God's rest* (salvation in terms of completion of new creation). This can be demonstrated by observing thematic and verbal

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[182] Κεφάλαιον, as Lindars writes, "does not mean the gist or essence of what has just been said, but the conclusion to which it leads, which is a new point." Barnabas Lindars, *The Theology of the Letter to the Hebrews* (Cambridge: Cambridge University Press, 1991), 79.

[183] Hebrews uses τοιοῦτος to refer back to the Melchizedekian high priest (8:1)

[184] Λειτουργός is in apposition to ἀρχιερέα.

[185] The statement that Christ entered into the holy of holies (9:12) suggests that the genitives τῶν ἁγίων and τῆς σκηνῆς should be rendered as locative.

[186] The expression of enactment (νομοθετέω) evokes the Levitical priesthood for which it was previously argued. Thus the use of this expression not only ties the previous argument with the new, but now positively introduces the enactment of the new mediator.

[187] Guthrie, "Hebrews," 970.

parallels as well as the modification of Jeremiah 31 on both sides of the *inclusio*. First, we will examine the first use of the citation.

Jeremiah 38:31 LXX	Hebrews 8:7
ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος	ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος
καὶ διαθήσομαι τῷ οἴκῳ Ισραηλ	καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ
καὶ τῷ οἴκῳ Ιουδα διαθήκην καινήν	καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν

A significant change of phrase[188] is that that Hebrews changes *διαθήσομαι τῷ* οἴκῳ Ισραηλ καὶ *τῷ* οἴκῳ Ιουδα διαθήκην καινήν from Jeremiah 31:31 (LXX 38:31) to *συντελέσω ἐπὶ* τὸν οἶκον Ἰσραὴλ καὶ *ἐπὶ* τὸν οἶκον Ἰούδα διαθήκην καινήν (Heb. 8:8). Two observations are worth pointing out. The first is the change from διαθήσομαι to συντελέσω. While the verb συντελέω is attested elsewhere (e.g. Jer. 34:8),[189] the modification seems to have been highly intentional.[190] At one level, given the continuous explication of the completed-ness motif of Christ's priesthood, the author could have used such verb, bearing the root τελ-, to evoke this motif. As Attridge also writes, "While the verb used here is not synonymous with *τελειοῦν*, it recalls the prominent motif of Christ's perfection, and one of the effects of the new covenant and its sacrifice will be the perfection of believers."[191] At another level, this alternative verb may function as an establishment of the reality that the foundation of Christ's priesthood, i.e. the new covenant, is one that completes. BDAG notes of the following possible rendition: "*I will*

[188] For examples of other minor variations, see Guthrie, "Hebrews," 972.
[189] This has been pointed out in Guthrie, "Hebrews," 972.
[190] Steyn also recognizes this change as the choice of the author of Hebrews, yet notes that the "change is without importance." Steyn, *LXX*, 263.
[191] Attridge, *Hebrews*, 227.

bring a new covenant to accomplishment."[192] What is most striking about this change is the following. In light of our study of Genesis 2:2 and Hebrews 4, there is more embedded in the use of Jeremiah 31. If Hebrews 4 implied the completed-ness of creation as envisioned through Genesis 2:1-2 (συντελέω), then Hebrews 8 implies the final accomplishment of this completed-ness as attested in Jeremiah 31:31 (συντελέω, LXX 38:31). That is, this *covenant speaks of a realization of the completed-ness of God's new creation.*

The second change we observe here is from the dative *τῷ οἴκῳ* Ισραηλ καὶ *τῷ οἴκῳ* Ιουδα (Jer. 31:31; LXX 38:31) to the prepositional phrase *ἐπὶ* τὸν οἶκον Ἰσραὴλ καὶ *ἐπὶ* τὸν οἶκον. This change may indeed just be a grammatical necessity given the verb συντελέω.[193] Nevertheless, assuming that the author is a careful weaver of words, it is reasonable to believe that this evokes a comparison made earlier in Hebrews. That is, Moses was faithful in the house (τῷ οἴκῳ, 3:2, 5), while Christ is faithful *over* the house (ἐπὶ τὸν οἶκον αὐτοῦ, 3:6). Indeed, this reminds us of our analysis of Hebrews 3:1-6, where we concluded that Christ is depicted as one who leads his people in the new Exodus over his people as a co-creator with God. That this is in the mind of the author of Hebrews is strengthened as we see overlapping words and background of Hebrews 3-4 and the Jeremiah citation. The obvious is the common use of ἡμέρα. In Hebrews 3-4, it is used to describe the day (ἡμέρα) of testing God in the wilderness (3:8), the day (ἡμέρα) when God speaks, i.e. the "today" (σήμερον, 3:13; 4:7, 8), and the seventh day (ἡμέρα, 4:4). In Hebrews 8, the quotation reads that the days (ἡμέρα) are coming when God will

[192] "συντελέω," BDAG, 975. Emphasis original.

[193] Attridge notes, "The other minor deviation in this verse from the LXX (ἐπὶ τὸν οἶκον for τῷ οἴκῳ) is a result of this change in the verb." Attridge, *Hebrews*, 227.

complete a new covenant (8:8), which he will make with the house of Israel after those days (ἡμέρα, 8:10). Further parallels further strengthen our hypothesis. Earlier, it was the fathers (πατήρ) that put God to the test and those who came out of Egypt (Αἴγυπτος) that provoked God (3:9, 16); here, the new covenant is not one that God had made with the fathers (πατήρ) when he led them out of the land of Egypt (Αἴγυπτος, 8:9). Hebrews 4:9 concludes that there remains a Sabbath celebration for the people (λαός) of God; where Hebrews 8:10 promises that the people of the new covenant will be the people (λαός) of God. Finally, the fundamental problem of the Exodus generation is addressed in both passages. Hebrews 3-4 notes that the Exodus generation went astray in their hearts (καρδία, 3:10), and warns the readers not to harden their hearts (καρδία, 3:8, 15; 4:7) and that there would not be any unbelieving heart (καρδία, 3:12). Hebrews 8 gives the remedy, namely, that God will write his law on their hearts (καρδία, 8:10). The hardness of heart due to the deceitfulness of sin (ἁμαρτία, 3:13) is that which God promises that he will no longer remember (8:12).[194] Therefore, based on the modified expression "συντελέσω ἐπὶ," Hebrews is connecting the completing character of the new covenant with the rest discourse in Hebrews 3:7-4:13. Specifically, this shows *that Christ is the mediator of the new covenant, who is the solution for believers to reach the completed-ness of new creation, and* (based on our previous study) *who stands as the leader of the new Exodus and the co-creator of his people with God.*

What, then, is the function of the use of Jeremiah 31 for Hebrews 10:13-14? The second use of the citation in the latter frame of the *inclusio* provides further interpretation

[194] Though there is a lack of perfect overlapping of the same words, The idea that God will put his laws on their minds and writes them on their hearts (καρδία) also evokes the idea that the word of God is able to discern the thoughts and intentions of the heart (καρδία, 4:12).

framework. In Hebrews 10:16-17, our author not only makes minor changes,[195] but he also significantly reduces the citation. Taking parts of Jeremiah 31:33-34 (Jer. 38:33-34 LXX), the author writes of the new covenant: he will give his laws on their hearts and he will write them on their minds,[196] and he will no longer remember[197] their sins and lawlessness (10:16-17). Thus, there is a twofold emphasis. First, as Craig Koester points out that "Having God's statutes on one's heart brings complete obedience (Ezek 11:19-20; 36:26-27; cf. 18:31; Deut 10:4-6; Prov 3:3; 7:3)… the new covenant is instituted in order that hearts might be true rather than evil, and faithful rather than faithless (10:22). Completeness of obedience… is the concern."[198] To phrase this differently, this new heart leads one to display the *obedience that Christ displayed* when he assumed the nature of humanity. Thus, *the example for believers to emulate is fueled with the transformation of the heart.* Second, for such people under the new covenant, their sins are no longer remembered by God. Such emphasis is in line with the overlap that we have already seen in our examination of the initial use of Jeremiah 31. The completing character of the new covenant that is directly related to Hebrews 3-4 is characterized as the formation of the heart of the people of the new covenant to faithfulness and God's forgiveness of sins. Furthermore, the use of Jeremiah 31 suggests that Christ's act of completing those who are being sanctified involves, to some degree, making one faithful and forgiving sins.

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[195] For example, τῷ οἴκῳ Ισραηλ (Heb. 8:10) is changed to πρὸς αὐτοὺς (Heb. 10:16).

[196] The thought of *giving* his laws to their *minds* and *writing* them on their *hearts* (Heb. 8:10) is inversed to *giving* his laws on their *hearts* and writing them on their *minds* (Heb. 10:16).

[197] Manuscripts such as P^{46}, $\aleph^2$, D^2, K render μιμνήσκομαι as the aorist subjunctive μνησθῶ as found in Hebrews 8:12. Others such as P^{13}, $\aleph^*$, A, C, D*, 33 render it as the future indicative μνησθήσομαι. The subjunctive seems to have been a correction made in order to conform the verb to its previous attestation. As Attridge notes, the future tense "makes that promise more vivid and emphatic."

[198] Koester, *Hebrews*, 387.

How then does Christ inaugurate this new covenant? Hebrews 10:14 writes that it was with one offering (προσφορά). Hebrews 8:7-10:18 strives to show the imperfection of the offering made under the old covenant (8:3-4, 9:7, 9; 10:1-2), where in two instances, we observe the relationship between offering and the result of completion (τελειόω).[199] In the first instance, Hebrews writes that gifts and sacrifices offered in the earthly tabernacle are not able to complete (τελειόω) the worshiper with respect to their conscience (9:9).[200] In the second instance, the author writes that the sacrifices offered under the Mosaic Law is unable to complete (τελειόω) those who draw near (10:1). This is because it is impossible for the blood of bulls and goats to take away sins (10:4). For this reason (διό), the author, citing Psalm 40:7-9 (39:7-9 LXX), writes that when Christ came into the world, he said,[201] "Sacrifice and offering you did not desire, but a body you have prepared for me" (10:5).[202] It was with this *body* as offering that Christ has *completed* for all time those who are being sanctified (10:14). Thus, once again, Hebrews emphasizes this obedience of Christ in his human nature. The use of this psalm that shows us how the new covenant is inaugurated will be our last point in this chapter.

We first turn to the context of the psalm that speaks to the use of the quotation itself.[203] The psalm of our interest is part of a song of thanksgiving (Psa. 39:1-11,

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[199] There is one other instance of where the τελ- root appears. In Hebrews 9:11, the author writes that when Christ appeared as high priest, he entered through a greater and more perfect (τέλειος) tabernacle. It is impossible to gain a comprehensive understanding of Christ's priesthood without an understanding of the relevance of the spatial dimension discussed in the argument of Hebrews 8:7-10:18. However, to keep our discussion within the scope of our interest, we will focus on one aspect, namely, the sacrifice of his own body and the result that it yields.

[200] Hebrews 9:9 is part of an extended single sentence spanning from Hebrews 9:6 to 9:10.

[201] "Εἰσερχόμενος" can be taken as contemporaneous with the verb it is modifying and λέγει has been rendered here as a historical present.

[202] According to Steyn, this psalm is not quoted by any other texts of early Judaism or of the New Testament. Steyn, *LXX*, 284. Laansma suggests possible allusions in John 1:17, Ephesians 5:2, and Revelation 14:3. Laansma, *Commentary*, 228.

[203] It is striking that the Septuagint reads an additional note at the beginning of the Psalm: Εἰς τὸ τέλος. While we cannot make definitive claims based on this phrase alone, it is possible that the author of

LXX).[204] The beginning of the psalm is worth the attention where the psalmist gives the background of his thanksgiving. He writes of his patient waiting (ὑπομένω) for the Lord (Psa. 39:2, LXX). The Lord, then, gives attention to him and hears (εἰσακοὐω) to his prayers (δέησις), bringing the psalmist up (ἀνάγω) from the pit of misery (Psa. 39:2-3, LXX).[205] Even though this portion of the psalm is not quoted in the text of Hebrews, it is reasonable to believe that the author of Hebrews evokes such introduction to this psalm.[206] The words used here reminds us of Christ in the days of his flesh who offered up prayers (δέησις) and supplication and was heard (εἰσακούω) because of his reverence (5:7-8).[207] The language of patiently waiting evokes the endurance (ὑπομένω) of Christ in his earthly ministry (12:2-3), while the expression of bringing up the psalmist from the pit anticipates the God bringing Christ up (ἀνάγω) from the dead (13:20). These overlaps make it difficult for us to think that the author neglected the introduction of the psalm when quoting it. In other words, while the focus exists on Psalm 39:7-8 (LXX), the earlier verses of the psalm functions as the backdrop. The backdrop of the argument that the author of Hebrews is about to unfold in Hebrews 10:5-10 is the humanity of Christ, which we have addressed early in this chapter. In other words, the background of the psalm reminds us of the obedience that Christ displayed in his human nature; and the

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Hebrews was aware of the presence of this noun given his own interest in the τελ- motif throughout the sermon.

[204] Scholars have pointed out several differences that may have been revisions made by the author of Hebrews, though not directly relevant for our argument. For instance, comparing Hebrews with Rahlf's edition, Hebrews writes the plural of ὁλοκαυτῶμα (Heb. 10:6) where the LXX reads the singular (Psa. 39:7, LXX); Hebrews uses the verb εὐδοκέω (Heb. 10:6), while the LXX attests αἰτέω (Psa. 39:7, LXX); and Hebrews reduces/alters τὸ θέλημά σου, ὁ θεὸς μου, ἐβουλήθην (Psa. 39:9, LXX) to ὁ θεὸς τὸ θέλημά σου (Heb. 10:7). For a discussion on these changes, see Steyn, *LXX*, 289.

[205] Prior to the quotation of our interest, the psalmist sings of the blessedness of those who hopes in the name of the Lord and a doxological statement (Psa. 39:4-5, LXX).

[206] The following observations have also been pointed out by Moffitt, *Atonement*, 239.

[207] We will discuss the grammar of this sentence below.

obedience that readers are to follow.

As we turn to the substance of the quotation, we are immediately struck by the statement that God did not desire sacrifice (θυσία) or offering (προσφορά, 10:5) and that he is not pleased with whole burnt offerings (10:6). Superficially read, this is almost a contradiction as Christ himself is depicted to be a sacrifice (θυσία, 9:26; 10:11) and an offering (προσφορά, 10:10, 14) for the sins of people. However, paraphrasing the psalm, he clarifies that it is the sacrifices, offerings, and whole burnt offerings that are offered according to the *Law* that God did not desire or in which he is pleased (10:8). The use of the quotation, then, seems to draw the spotlight away from the notion of sacrifice itself and sheds light on other concepts.

The first point of these concepts is the givenness of a body by God. This idea is introduced with a contrastive conjunction, writing σῶμα δὲ κατηρτίσω μοι (10:5). Both the verb and direct object are important for the argument of Hebrews. We have already pointed out above that καταρτίζω is also used in God's creation of the world and God's creation of his people. One implication was that this forms a solidarity between Christ and the people of God. As McDonough writes, "God, who prepared the world, and prepared Christ for a life of incarnate service, will likewise prepare believers for their own service in the world."[208] The other implication, the former worded in slightly differently, is that the humanity of Christ finds its source in God. The two implications are reminiscent of an earlier statement that the one who sanctifies and those who are sanctified are all from one (2:11). The beginning of the earthly journey of Christ, that is coming into the world,[209] begins with God's initiation of the preparation of a body.

[208] McDonough, *Creator*, 197, n. 7.

[209] The introductory statement is διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει. Εἰσερχόμενος can be

What, then, is the significance of being given a *body*?[210] We have already seen that this implies the participation of Christ with those of flesh and blood.[211] For Hebrews, the earthly journey of Christ with its given condition has a purpose: it is to be an offering (10:10). Furthermore, it is as if Christ is given the same body of human beings that failed to display obedience towards to God, leading them to break the completed-ness of creation in Genesis. As Christ is given/created/prepared (καταρτίζω) a body, he is given the nature of humanity, the same nature in which believers are to display obedience. The quotation in Hebrews 10 further elaborates this point.

The significance is that a body becomes the condition in which Christ demonstrates *doing the will of God*. The psalm that is quoted twice reads, "ἰδοὺ ἥκω τοῦ ποιῆσαι τὸ θέλημά σου" (10:7, 9).[212] The purpose of the incarnation, at least according to

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rendered temporally with the historical present λέγει. According to Steyn, this is a Semitic expression that refers to Christ's birth. Steyn, *LXX*, 294.

[210] On one hand, one may argue that σῶμα is an intentional revision made by the author of Hebrews as Rahlf's edition of the Septuagint reads ὠτία rather than σῶμα. The Masoretic Text, the Targum, and the Peshitta also follows Rahlf's, reading אָזְנַיִם, אודנין, and ܐܘܕܢ, respectively. Furthermore, Attridge points out that Aquila, Symmachus, and Theodotion read ὠτία (Attridge, *Hebrews*, 274, n. 70). One may even argue that codices Sinaiticus, Alexandrinus, and Vaticanus' readings of σῶμα in Psalm 39 has been influenced by Hebrews. Nevertheless, Steyn points out that *Papyrus Bodmer XXIV*'s reading of σῶμα in the psalm suggest that the σῶμα was not a revision by the author of Hebrews. Steyn, *LXX*, 286. He writes, "It is… extremely difficult to establish here Heb 10:5b-7 the *Textvorlage* used by the author for his quotation." Steyn, *LXX*, 291. Though we may hope to make a stronger case of the σῶμα of Christ, stating that it was Hebrews' original contribution, our hopes must not betray evidence laid before us. Versions from P. Lagarde, *Hagiographia Chaldaice*, with variants from Luis Díez Merino, *Targum de Salmos. Tradición sefardí de Alfonso Zamora. Edición Príncipe del Ms. Villa-Amil no. 5*, Consejo Superior de Investigaciones Científicas, Instituto 'Francisco Suárez', 1982, cited in Stephen A. Kaufman, et al., *The Targum Psalms* in *The Comprehensive Aramaic Lexicon*, accessed February 10-12th, 2018, http://cal.huc.edu; Walter, D. M. with Adalbert Vogel and R. Y. Ebied. *The Old Testament in Syriac According to the Peshiṭta Version*, *Part II, fascicle 3*, *The Book of Psalms*, ed. the Peshitta Institute, Leiden (Leiden, The Netherlands: E. J. Brill, 1980).

[211] We cannot derive further meaning of σῶμα from its usage in Hebrews. Its first occurrence is here. The second occurrence refers to Christ's body that was offered (10:10). Later, it refers to humans who possess a body (10:22; 13:3) and the bodies of animals that are sacrificed (13:11).

[212] The second time the quotation is cited, the author reduces the quotation, omitting ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ and ὁ θεὸς in the phrase τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου. Some manuscripts such as א^{2}, L, 0278^{vid}, 81, Bzy, lat, bo^{ms} have tried to retain ὁ θεὸς in the second occurrence of the quotation. Nevertheless, not only do strong manuscripts, e.g. P^{46}, א*, A, 33, suggest the omission, but the author's tendency to revise quotation for his needs (as seen in the Jeremiah 31 quotation above) suggests the omission as the original.

Hebrews 10:5-10, is to do the will of God. This expression is one that is achieved by Hebrews' own grammatical modification from the psalm of the Septuagint.

Psalm 39:8-9 LXX	Hebrews 10:7
τότε εἶπον ἰδοὺ ἥκω	τότε εἶπον ἰδοὺ ἥκω
ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ	ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ
<u>τοῦ ποιῆσαι</u> τὸ θέλημά σου ὁ θεός μου	<u>τοῦ ποιῆσαι</u> ὁ θεὸς τὸ θέλημά σου
ἐβουλήθην καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου	ἀνώτερον λέγων ὅτι…

At first sight, Psalm 39:8-9 of the Septuagint is ambiguous and it could be read in two ways. (1) "Then I said, behold, *I have come*, in the scroll of the book it is written about me, *to do (τοῦ ποιῆσαι) your will*, my God; I desired also your law in the midst of my belly." (2) "Then I said, behold, I have come, in the scroll of the book it is written about me, *to do (τοῦ ποιῆσαι) your will, my God, I desired*, and your law in the midst of my belly" (Psa. 39:8-9 LXX). The difference lies in the answer to the question, what does τοῦ ποιῆσαι modify? The first reading connects τοῦ ποιῆσαι with ἥκω. The second reading connects τοῦ ποιῆσαι with ἐβουλήθην. The second seems to be the more natural reading. (Assuming that the scribe of the LXX interpreted the Hebrew text like the Masoretes) the Masoretic accents suggests that לעשׂות should be connected with חפצתי;[213] and the phrase ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ that lies between τοῦ ποιῆσαι and ἥκω make the connection between the two unlikely. Hence, the emphasis of the psalmist is his *desire* to do the will of God.

[213] The *sof pasuk* at the end of v. 8 first marks the ending of the phrase "I have come (באתי)" Furthermore, the *atnach* in v. 9 marks the phrase "to do your will, my God, I delight in (לעשׂות רצונך אלהי חפָצתי)" as one unit.

The author of Hebrews emphasizes not the desire, but the *actual doing* of God's will. Hebrews writes, "Then I said, behold, *I have come,* in the scroll of the book it is written about me, *to do (τοῦ ποιῆσαι)*, O God, your will" (10:7); and, later, more clearly, "Behold, I have come to do (τοῦ ποιῆσαι) your will" (10:9). In Hebrews, unlike the psalm of the LXX, the infinitive *must* be subordinated to ἥκω. The author omits the last phrase of the two verses of the psalm—ἐβουλήθην καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου—thus, eliminating the option for τοῦ ποιῆσαι to be connected to any other verb, except ἥκω. Hebrews then begins a new sentence, "After saying above that… (ἀνώτερον λέγων ὅτι…)." Thus, with this redaction of the psalm, the author of Hebrews emphasizes that Christ *came to do* God's will. The distinction is that this entails *actualization*, as opposed to a mere *desire.* Moffitt also draws from this observation, arguing that Hebrews portrays the psalmist's desire to do God's will as *realized* in Christ: "Jesus comes into the world to live the life the psalmist desires to live, one of embodied obedience that pleases God more than the sacrifices prescribed in the Law. Living this life is precisely what the author of Hebrews thinks Jesus did (cf. 4:15)."[214] Therefore, Jesus is given a human body so that he would *realize the human life of obedience*.

This realization of complete obedience to God in the nature of humanity is not without effect. This, according to the author of Hebrews, inaugurates the new covenant. Immediately after the second time the psalm is quoted, the author writes, God takes away the first in order to establish[215] the second (10:9). As we have seen above, this new covenant is the solution to the problem of the human heart characterized by disobedience and sin, and the result of the work of this mediator as he inaugurates the new covenant is

[214] Moffitt, *Atonement*, 245.
[215] The ἵνα plus στήσῃ is rendered as purpose.

the removal one's sins and the renewal of the heart to faithfulness towards God. *Christ, the eternally living perfect high priest and mediator of the new covenant has completed the new covenant that gives grounds for his people to draw near to completed-ness, which has been established as Christ has lived the life of obedience to God in his human body*.[216]

4.5. Conclusion

We have argued that Hebrews portrays *Christ as the completer* of humanity in two ways. First, Christ completes in the sense that he is the prototype and example for believers to follow as his own obedience in human nature led to his own completion. Second, Christ completes in the sense that he is the theological grounds for the completion of his people. That is, his obedience, which led to his Melchizedekian priesthood and the inauguration of the new covenant makes him the agent of the completion of God's people. As the "completing" of the new covenant speaks of the realization of the completed-ness of God's new creation, Christ who inaugurates this covenant is the one who will bring his people into God's rest, that is, the completed-ness as intended in new creation where Christ leads this new Exodus and acts as the co-creator of his people with God. Just as Christ was the agent of God's completed creative work in Genesis, Christ is also the agent of God's completing redemptive work under the new covenant. We can now "complete" own deductive argument. Since the completion of salvation is the completion of new creation; and Christ is the agent of the completion of salvation; Christ is the agent of the completion of new creation.

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[216] It is no surprise, then, that the Masoretic Texts reads אָזְנַיִם כָּרִיתָ לִי, where the "hollowing out" ("כרה," HALOT, 496) of the ear probably indicates ears to listen, i.e. obedience.

One question remains. If Christ has completed his people, why are the readers of Hebrews still exhorted to strive to enter God's rest? We turn to this matter as we approach the conclusion of this thesis.

CHAPTER FIVE

THE ROLE OF HUMANITY IN CHRIST AS AGENT OF NEW CREATION

Ὁ δὲ θεὸς … καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ… (Heb. 12:2-3)

5.1. Introduction

We have seen up to this point that Christ is the agent of new creation. In spite of the completing nature of Christ's agency, Hebrews still urges the readers to strive towards this completed-ness (entry into God's rest, Heb. 3-4). Thus, there remains the role of humanity in the mechanics of new creation. To bring clarity to this, we will examine the use of Psalm 95 in Hebrews 3-4 and Numbers 14 in Hebrews; then, we will give an analysis of the concept of faith in Hebrews 11. We conclude that Hebrews highlights *the role of God's people in the new creative act of God through Christ.* This role is an act of *faith* of the human agent, that is, the *realization* and *demonstration* towards completed-ness in the future. Just as the world was first created through God's speech, when they hear God's speech through the Son in these last days, they are to display obedience, rather than disobedience that broke God's completed creation. And this the responsibility that believers are charged with "Today."

5.2. The Role of Humanity in God's Creation/Redemption (Psa. 95 and Heb. 3-4)

The context of psalm 95 quoted in Hebrews 3-4 depicts God as *creator* and *savior*, the action of which centers around God's *covenant relationship* with his people, and the *role of humanity* in taking part in this act of God. We will first examine Psalm 95, then turn to Hebrews 3-4.

The Psalm consists of three parts. The first part calls the listeners to praise the

God of their *salvation*, with the *grounds* that God is a great God and King who is the *creator* and possessor of his creation (vv. 1-5). This section begins with an imperative call to come (לכו/δεῦτε), exhorting the listeners twice in the form of a synonymous parallelism: to exalt Yahweh and shout in joy to their savior.[217] The next verse, with its chiastic structure,[218] iterates the first verse; again, the listeners are exhorted to come to God's presence with thanksgiving and with songs shouting in joy (v. 2). The next three verses give the grounds (כי/ὅτι) for the call in the first two verses.[219] The God they praise is a great God and a great King above all gods (v. 3); the depths of the earth and the heights of the mountains belong to him (v. 4), a merism for all things between them;[220] and the sea belongs to him as well; he made (עשׂה/ποιέω) the sea and his hands formed the dry land (v. 5), where the control of the sea suggests God's control over chaos.[221] The structure of the first stanza suggests an intimate connection between God who is *savior* and God who is *creator* and ruler over his creation.

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[217] Though the indirect object that designates savior differs in the two languages—the Hebrew reads צור ישׁענו while the Greek reads τῷ θεῷ τῷ σωτῆρι ἡμῶν—the meaning delivered is the same. This can be justified by the fact that v. 1a and v.1b form a synonymous parallelism. נרננה ליהוה (ἀγαλλιασώμεθα τῷ κυρίῳ) // נריעה לצור ישׁענו (ἀλαλάξωμεν τῷ θεῷ τῷ σωτῆρι ἡμῶν). The Hebrew צור, as Geoffrey Grogan notes, probably recalls Deuteronomy "at the close of the wanderings." Geoffrey W. Grogan, *Psalms* (Grand Rapids: Eerdmans, 2008), 164 Cf. Frank-Lothar Hossfeld and Erich Zenger. *Psalms 2: A Commentary on Psalms 51-100*, Hermeneia, trans. Linda M. Maloney (Minneapolis: Fortress, 2005), 460.

[218] The order in both Hebrew and Greek is as follows: let us [x] with [y] // with [y'] let us [x']. נקדמה פניו בתודה (προφθάσωμεν τὸ πρόσωπον αὐτοῦ ἐν ἐξομολογήσει) // בזמרות נריע לו (ἐν ψαλμοῖς ἀλαλάξωμεν αὐτῷ).

[219] The Hebrew and Greek slightly differ in their grammar. The Hebrew begins with כי to connect v. 3 with the previous verse. Then both vv. 4 and 5 are connected with v. 3 with the relative pronoun אשׁר. Thus the Hebrew reads, "For (כי) Yahweh is a great God and a great King above all gods (v.3), in whose (אשׁר) hand are the ends of the earth and whose are the heights of the mountains (v.4), to whom (אשׁר) belongs the sea and he made it and his hands formed the dry land (v.5). On the other hand, all three of these verses begin with ὅτι in the Greek text: "For (ὅτι) the Lord is a great God and a great King above all gods (v.3); for (ὅτι) the ends of the earth are in his hands and heights of the mountains are his (v.4); for (ὅτι) the sea is his and he made it and his hands formed it (v. 5). Regardless of the difference, in both versions, vv. 3-5 are subordinated to vv. 1-2.

[220] Tremper Longman III, *Psalms: An Introduction and Commentary* (Downers Grove: IVP Academic, 2014), 339.

[221] Ben Witherington III, *Psalms Old and New: Exegesis, Intertextuality, and Hermeneutics* (Minneapolis: Fortress, 2017), 223.

The second stanza (vv. 6-7), which parallels the first, further equates Yahweh as *creator* with Yahweh as *savior,* while establishing a close connection between Yahweh and his people. The first word once again calls the listeners (באו/δεῦτε),[222] followed by the call to worship, fall before, and kneel or weep before Yahweh who has made them (עשׂנו/τοῦ ποιήσαντος ἡμᾶς, v. 6).[223] The following verse, just as the first section, gives the reason (כי/ὅτι). The psalmist writes that God is their God, they are the people of his pasture, and the sheep of his hand (v. 7a). As John Goldingay writes, this phraseology suggests "a relationship that is in broad terms covenantal, and specifically mutual… It implies a commitment to Yhwh on Israel's behalf and a commitment to Israel on Yhwh's behalf."[224] This reasoning, just like the first stanza, is unexpected. The psalmist gives evidence from God's covenantal relationship with his people to make the claim that Yahweh is creator. Brueggmann and Bellinger write that vv. 1-5 and vv. 6-7a "together constitute the total range of YHWH in Israel's life as *creator* and *redeemer*."[225] Such structuring of the psalm further suggests that the psalmist envisions the *act* of God as *creator* and ruler of creation as almost equivalent to the *act* of God as *savior,* where such action lies centered in a *covenantal relationship* between God and his people.

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[222] The Hebrew uses בוא (v. 6) instead of הלך (v. 1), while the Greek repeats δεῦτε. The change in the Hebrew text seems to be a stylistic one.

[223] Among the three verbs, the latter two is not consistent between the Hebrew and Greek texts. The second verb in the Hebrew is כרע, which has the nuance of kneeling down. "כרע," HALOT, 499. The Greek προσπίπτω is closer to the idea of falling down before someone. "προσπίπτω," BDAG, 884. The third verb in the Hebrew is ברך, to kneel down. The Greek witness has κλαίω, closer to the Hebrew בכה. Some have suggested that the Greek text renders the psalm as a "penitential liturgy." Hossfeld, *Psalms*, 462. These discrepancies need not discourage our analysis. The three verbs as well as the subjunctives in vv. 1-2 all fundamentally convey a similar idea. A human action directed towards God. The difference to which we ought to pay attention is the different designations for God and the grounding that the psalmist gives.

[224] John Goldingay, *Psalms, Volume 3: Psalms 90-150* (Grand Rapids: Baker Academic, 2008), 94.

[225] Walter Brueggmann and William H. Bellinger Jr. *Psalms* (Cambridge: Cambridge University Press, 2014), 411. Peter Enns pursues this idea of creation and re-creation throughout the OT. See Enns, "Creation," 258-61.

The third section is a "prophetic address."[226] Quite similar to the first lines of the first two stanzas, this stanza begins with an exhortation. This time, it is a warning to not harden their hearts, when they hear Yahweh's voice: "Today, if you hear his voice, do not harden your hearts" (v. 7b-8a).[227] The psalmist compares (כ/ὡς) the hardening of hearts with the Exodus generation, which is the remainder of the psalm (vv. 8-11). It was in the wilderness that the fathers tested God and saw his works (v. 9),[228] and God was disgusted (MT) or angry (LXX) with them who went astray in their hearts and did not know God's ways (v. 10), leading God swearing that they will never enter into his rest (v. 11).[229] According to Gwynne Davies, such ending conveys a "threatening innuendo. As the rebellious generation were condemned not to enter Canaan… Israel's misbehavior in the desert met with a condign punishment, and the inference is that similar unbelief in the present will meet a corresponding fate."[230] According to Psalm 95, *human response* to God's voice—not hardening one's heart by rebelling or testing God and not going astray, ignorant of God's ways—is critical for one to be part of in God's *salvific*/*creative* act and to be part of God's *covenant people*.

Turning to Hebrews, we observe Psalm 95 quoted multiple times in the rest discourse.[231] The entirety of Psalm 95:7b-11 is quoted at the beginning (3:7-11). The first

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[226] Brueggmann and Bellinger, *Psalms*, 411.

[227] The Hebrew and Greek both seem to convey this translation. Even the word order resembles one another. היום אם בקלו תשמעו אל תקשו לבבכם; σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν. The only difference is that the MT reads the singular לבב, where the LXX attests the plural καρδίας. The singular in the Hebrew is probably a collective singular as the plural verb (תקשו) clearly addresses a group of people.

[228] Gwynne Davies points out, the work of God could refer to a single event, or "the all-dominating event which inaugurated the desert period, namely, the escape from Egypt and ensuing events." As Gwynne H. Davies, "Psalm 95," *ZAW* 85 (1973): 194.

[229] The Hebrew אם יבאון, which the Greek translates quite literally as εἰ εἰσελεύσονται, is the protasis of a self-imprecatory oath with an implied curse in the apodosis.

[230] Davies, "Psalm 95," 195.

[231] While Psalm 95 is not explicitly quoted in early Jewish or Christian literature, Steyn notes of possible allusions. Steyn also notes of 1 Corinthians 10:1-13 where Paul mentions the wandering of the

couple of verses of this quotation is repeated twice (3:15; 4:7) and the last verse of the psalm is repeated twice (4:3, 5). (Genesis 2:2 lies at the center of these four repetitions of the psalm).[232] Among minor differences between Psalm 95 (Psa. 94 LXX) and Hebrews' quotation of it,[233] there are at least two important changes in Hebrews. First, where the psalmist writes that God was provoked with *that* generation (τῇ γενεᾷ ἐκείνῃ, Psa. 94:10 LXX), Hebrews writes that God was provoked with *this* generation (τῇ γενεᾷ ταύτῃ, Heb. 3:10). As Ellingworth notes, this change reorients the psalm to the readers of Hebrews.[234]

Psalm 94:9c-10a LXX	Hebrews 3:9b-10b
καὶ εἶδοσαν τὰ ἔργα μου.	καὶ εἶδον τὰ ἔργα μου
τεσσαράκοντα ἔτη	τεσσεράκοντα ἔτη
προσώχθισα <u>τῇ γενεᾷ ἐκείνῃ</u>	<u>διὸ</u> προσώχθισα <u>τῇ γενεᾷ ταύτῃ</u>

Second, the LXX suggests two possible readings in the verses regarding God's work and his anger. It could read, "And they saw my works. For forty years I was provoked with that generation"; or "And they saw my works for forty years. I was provoked with that generation" (Psa. 94:9c-10a LXX)." One associates the forty-year period with God's wrath, the other with God's work. The ambiguity, reading the text without any punctuation, is due to the accusative τεσσαράκοντα ἔτη of the LXX, which could be connected to either προσώχθισα or εἶδοσαν. Hebrews, however, disambiguates this, reading: "And they saw my works for forty years. *Therefore* (διό), I was provoked

Exodus generation for his illustration, though not making reference to Psalm 95. See Steyn, *LXX*, 174-75.

[232] Others have also noticed this structure, e.g. Steyn, *LXX*, 185.

[233] For difference, see Steyn, *LXX*, 178-83.

[234] Ellingworth, *Hebrews*, 218.

with this generation" (Heb. 3:9b-10b). As Hebrews inserts the inferential conjunction διό, the period of forty years is connected with God's work. It should be noted that it is not the intention of Hebrews to enfeeble the anger of God; for in Hebrews 3:17 the author asks a rhetorical question, "With whom was he [God] provoked for forty years?" (3:17). The insertion of διό, then, seems to be motivated by the desire to highlight God's work in addition to God's anger; this emphasis on God's work seems to foreshadows the quotation of Genesis 2:2 where the creative works of God is mentioned. Despite the testing and seeing God's work for forty years, they hardened their hearts. Thus, the psalm in Hebrews suggests an application of the psalm for the readers of Hebrews, highlighting God's work.

The significance of the use of this psalm is that it parallels our findings in previous chapters. The background of the psalm envisions the *act* of God as *creator* and ruler of creation as almost equivalent to the *act* of God as *savior*, where such action lies centered in a covenantal relationship between God and his people. This almost reflects the argument of Hebrews were Christ is depicted as the *agent* of new creation (while God is still the one who saves and creates). Christ's agency of bringing his people to completion, on one hand, is a salvific act of Christ as a high priest, but on the other hand, it is also bringing them to completion as envisioned in Genesis. The actual quoted portion of the psalm then calls the readers to take part in this creative/salvific act of Christ in these last days. God does indeed create and save through Christ, leading his people in the new Exodus into the completed-ness of new creation. Yet, the hardening of hearts upon hearing God's voice in his act of creation/salvation leads to the failure of reaching God's intended destination, i.e. completed-ness. Likewise, *today*, i.e. each and every day, the

psalmist is reminding his listeners to respond to Christ, through whom God spoke in these last days, who is the agent of the new creative/redemptive act of God.

5.3. Role of Humanity and Their Leader Christ (Num. 14 and Hebrews)

One other OT passage deserves a brief look. Laansma, following Hofius, argues that a plethora of overlapping motifs are found in Numbers 14 and Hebrews 3-4, "make the case very strong that *Auctor* composed this entire passage (3,7-4,11) with Num 14 open before him."[235] Among others,[236] five points from this narrative will show that the allusion to Numbers 14 highlights the *role of humanity* in light of *Christ as their leader*, leading them to their final destination of completed-ness.

(1) The geographical location of Numbers 14 is critical. As Wenham points out, "Kadesh-barnea lay on the southern frontier of Canaan."[237] The sons of Israel were at the verge of entering the promised land. Even though their promise lies right before their eyes, they are faced with the possibility of losing it. This would have alarmed the readers of Hebrews. They too could fall short of entering into God's rest if they do not respond to God's voice in faith. This is consistent with a climactic passage of Hebrews where the readers are told they have come towards or approached (προσέρχομαι), though not necessarily entered, Mount Zion, the heavenly Jerusalem (Heb. 12:22). Indeed, following this climactic pericope, the readers are warned to not neglect the one who is speaking (Heb. 12:25).

(2) The people refuse to follow their leader appointed by God. When they

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[235] Laansma, *Rest*, 263-64; Cf. Hofius, *Katapausis. Die Vorstellung vom endzeitlichen Ruheort im Hebräerbrief.* WUNT 11. Tübingen: Mohr, 1970, 117-153.

[236] For further examples, see Hofius, *Katapausis*, 124-127, summarized in Laansma, *Rest*, 262-63.

[237] Gordon J. Wenham, *Numbers* (Downers' Grove: Intervarsity, 1981), 129.

grumble, they say, "Let us appoint a leader (רֹאשׁ/ἀρχηγὸν) and return to Egypt" (Num. 14:4). Not only do they desire to return to a place from which Yahweh rescued them, but they also desire to choose another ἀρχηγός. In Hebrews, Jesus is not only one who prepares and leads his people to salvation along with God (Heb. 3:1-6),[238] but he is depicted as the ἀρχηγός of their salvation (Heb. 2:10) and the ἀρχηγός of their faith (Heb. 12:2). In other words, as Hebrews evokes Numbers 14, it directs the readers' attention back to their true leader, Jesus Christ.

(3) The state of the heart of the people of Israel is constantly highlighted throughout Numbers 14. They do not believe (אמן/πιστεύω) God (Num. 14:11); they test (πειράζω) him; they do not hear/obey (εἰσακούω) God's voice (φωνή, Num. 14:22); they are characterized as having sin (ἁμαρτία, Num. 14:34) and being disobedient (ἀπειθέω). The motifs of belief (Heb. 4:3), testing (Heb. 2:18; 3:9; 4:15), hearing (Heb. 3:7, 16; 4:2, 7), sin (Heb. 3:13), disobedience (Heb. 3:18), which are pervasive in the rest discourse, would have alerted the readers: that having such heart of unbelief would lead to the failure of entering God's rest.

(4) When Moses intercedes on behalf of the people, he asks Yahweh to forgive them according to God's great mercy (τὸ μέγα ἐλεός) which leads to God being merciful (ἵλεως, Num. 14:19-20). Hebrews, immediately after the rest discourse, exhorts the readers to draw near to the throne of grace in order that they might receive mercy (ἔλεος, Heb. 4:16); furthermore, Jeremiah 31 that frames the priesthood of Christ speaks of a promise that God will be merciful (ἵλεως) with the wrong doings of the people (Heb. 8:12). What is striking is that Jesus is precisely the merciful (ἐλεήμων) high priest who

[238] See chapter two.

expiates the sins of his people (Heb. 2:17).

Finally, (5) their attempt to conquer the land without Yahweh's presence leads them to failure. Upon their decision to conquer the land, Moses tells to not go up because (כי/ὅτι) Yahweh is not with them and they will fall before their enemies; Moses further reasons (כי/ὅτι) that the Amalekites and the Canaanites are before them, by whose sword they will fall, because they have turned away, disobeying (ἀπειθοῦντες)[239] Yahweh, and because Yahweh will not be with them (Num. 14:42-43). This last point highlights the importance of obedience to Yahweh and Yahweh as leader who brings them to the promised land. This last point shows the readers of Hebrews that they alone cannot reach the completed-ness of new creation. They can only reach this end through God's speech, that is, Christ.

Thus, as the rest discourse evokes Numbers 14, it calls the readers to turn their attention to their true ἀρχηγός, Jesus Christ, who, through the new covenant, gives them a new heart characterized with faithfulness and obedience towards God, leading them into completed-ness. Yet, at the same time, believers are called to take part in this new creation by responding to their ἀρχηγός with not a hardness of heart, but faith. Before we conclude our thesis, we turn to our last point: faith.

5.4. Faith as the Realization of Completed-ness (Heb. 11)

Hebrews presents a twofold understanding of faith: ἐλπιζομένων ὑπόστασις and πραγμάτων ἔλεγχος οὐ βλεπομένων (11:1).[240] While some have suggested a subjective

[239] The MT lacks this participle.

[240] Our goal in understanding πίστις remains focused on Hebrews 11. Issues regarding the impossibility of renewal towards repentance (6:4-6; cf. 10:26-31; 12:17) will be left out in our discussion.

rendition of ὑπόστασις and ἔλεγχος, evidence favors the objective understanding of these concepts.[241] According to Lane, linguistic evidence from the usage of the noun around the time Hebrews was composed strongly suggests that ὑπόστασις signified "tangible reality… in contrast to mere appearance (*ἔμφασις*)."[242] It is clear that the author of Hebrews was familiar with this definition as he begins the sermon by describing Jesus as the exact representation of God's ὑπόστασις (1:2). With the basic meaning of ὑπόστασις as an objective reality, Hebrews 11:1 gives it a dimension of human *action* associated with that objective reality. James Thompson, who argues for the translation, "realization," points out that Hebrews 11:1 is a "rhetorical statement" that is sandwiched by Hebrews 10:32-39 and 11:3-40. The former context reminds those of faith (πίστεως, 10:39) of their need for *endurance* (10:36); where the latter gives examples of those who displayed, not a psychological state of believing, but concrete *action*.[243] Assuming Thompson is right, and we believe that he is, then, in characterizing faith as the realization of those things *hoped* for, Hebrews is describing faith as a movement of realization towards an end in the *future* (since hope anticipates achieving something in the future). At the same time, there is a *present drive* towards the *realization* of that hope. This interpretation of ἐλπιζομένων ὑπόστασις is consistent with its synonymous pair πραγμάτων ἔλεγχος οὐ βλεπομένων.

The noun ἔλεγχος is also objective. As Attridge argues, a subjective meaning does not receive any support from semantic evidence; rather, "The basic and common meaning of the term is 'proof' or 'test' whereby something is established and verified."[244] Thus

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[241] Scholars remain undecided whether faith here should be taken as objective or subjective. For various translations between these two options, see Ellingworth, *Hebrews*, 564-67.

[242] Lane, *Hebrews 9-13*, 325, n. b.

[243] James W. Thompson, *The Beginnings of Christian Philosophy: The Epistle to the Hebrews* (CBQMS 13; Washington: Catholic Biblical Association of America, 1982). 72-73.

[244] Attridge, *Hebrews*, 310.

ἔλεγχος conveys the meaning of one's *demonstration* of the things that are not seen. R.O.P. Taylor argues that πραγμάτων, a common word frequently attested in the Papyri, bears the meaning of an "affair" associated with actions of a person, rather than an unmoving object.[245] Hebrews' description of creation as the becoming of τὸ βλεπόμενον from the things invisible (11:3) suggests that πραγμάτων… οὐ βλεπομένων (11:1) *awaits* to be realized; and the fact that Hebrews uses μηδέπω βλεπομένων to describe a future event of the flood from the perspective of Noah's construction of the ark (11:7), suggests that πραγμάτων… οὐ βλεπομένων bears a *future* character. Thus, πίστις in Hebrews depicts a *realization* and a *demonstration* of the human agent towards the thing that is to be achieved in the end. What is this end that is not seen yet hoped for? We must not forget that the larger unit of argument preceding Hebrews 11 has been the exposition on the *completed* work of Christ (10:14). Thus, faith characterizes the movement of the believer, realizing this completed-ness. Thus, faith is God's intended completed-ness through Christ realized in the individual believer.

We need not touch upon every example of realization or demonstration in Hebrews 11. However, one example that deserves our attention is the case of Noah, whom we have already mentioned in chapter three. There are at least three observations we can make from the account of Noah. It is difficult to resist the possibility of the allusion to creation and new creation from the placement of Noah in the structure of Hebrews 11. As Lane points out, the phrases οὐ βλεπομένων in the note on creation (11:1) and μηδέπω βλεπομένων in the account of the flood (11:7) mark an *inclusio*.[246] Furthermore, we have previously seen that Noah and his ark functioned as the means for

[245] R. O. P. Taylor, "A Neglected Clue in Hebrews XI.1," *ExpTim* 52 (1941), 256.
[246] Lane, *Hebrews 9-13*, 321.

new creation. Hence, new creation functions as the stage in which the outworking of the faith of Moses is displayed. Here in Hebrews 11, we see the precise dynamics of that agent who acts by faith, i.e. acts by realization/demonstration of the thing hoped for. We can at least give two interpretations from the wording in Hebrews. On the surface level, Hebrews emphasizes the obedience of Noah. Noah created (κατασκευάζω) an ark when he was warned. Though χρηματίζω never occurs in Genesis, there is little doubt that this would have been spoken by God (Gen. 6:6-8). Thus, there is a display of obedience that fulfills God's speech. On another level, we might say that Noah's action anticipated Christ's own obedience as Hebrews writes: fearing (εὐλαβέομαι), Noah created (κατασκευάζω) an ark for the salvation (σωτηρία) of his house (οἶκος). This choice of words evokes two earlier passages in Hebrews: first, where Christ was depicted as the faithful (πίστος) co-creator (κατασκευάζω) of God's people (οἶκος, 3:1-6);[247] second, Christ's own reverence (εὐλάβεια) during his earthly days where he displayed obedience (5:7). Thus, the account of Noah in Hebrews 11 does triple duty. It evokes the motif of new creation; it portrays the obedience of Moses; and, through it, reminds of Christ's own obedience.

This interpretation of faith and the example of Noah fits in nicely into the rest discourse, where we have argued above that salvation is depicted as the *completion* of new creation. As Hebrews speaks of the condition of being partakes of Christ as holding fast to τὴν ἀρχὴν τῆς ὑποστάσεως until τέλους (3:14), he is not speaking of the confidence of believers, but the significance of holding on to the beginning of the *realization* until the end so that one may reach completed-ness. Moreover, in saying that

[247] See chapter two.

the exodus generation did not enter rest because of ἀπιστία (3:19), he is referring to their failure to *realize* God's command (to obtain his promise by hearing and obeying), not so much their lack of confidence. Just as the promise (ἐπαγγελία) to enter God's rest remains for believers (4:1), the readers are reminded of their need to endure, i.e. to act by faith, so that they might obtain the promise (ἐπαγγελία, 10:36). In light of such understanding of faith, the comment, εἰσερχόμεθα… εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες (4:3), is almost tautological; we may paraphrase it as, "We who are *realizing and demonstrating completed-ness* are entering *completed-ness.*" Moreover, little surprise that the author of Hebrews would describe this realization/demonstration of the things hoped for/unseen as "work" (ἔργον), as opposed to psychological belief, saying that the one who enters God's rest rests from his works just as God rests from his own works (4:10). Thus, according to Hebrews 11 and the reading of Hebrews 3-4 in light of it, completed-ness cannot be realized without the obedience of the human agent. The believer is required to realize and demonstrate that completed-ness, which he or she does not see, yet, hopes for.

With the emphasis on faith of the human agent, Hebrews does not fall into the imbalance of letting human work be the sole element for salvation/completed-ness. The absolute realization of this completed-ness is emphasized towards the end of the discourse on faith where we read that those commended for their faith did not receive their promise (ἐπαγγελία) as God foresaw (πρό + βλέπω) something better for those who are living in the last days, so that the former would not be made complete (τελειόω) without the latter (11:39-40). This comment reminds the readers that above human responsibility, there still is God's sovereignty at play. As Barnabas Lindars writes, this completion is the "completion of God's plan," the final end reached with Christ's

inauguration of the last days of the new covenant.[248] Indeed, once Hebrews ends his argument on faith, he directs his readers' attention to the agent of new creation with the exhortation to run the race set before them, fixing their eyes on Jesus, τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν (12:1-2). Based on our conclusions from chapter three, we may accept the dual meaning of ἀρχηγός: that Christ is the *leader* who has set for believers an *example* for obedience that leads to completion and he is the *founder* whose obedience has given the believers the *grounds* for completed-ness with his inauguration of the new covenant. And this ἀρχηγός is the one who is the τελειωτής, the completer of faith, i.e. the realization of completed-ness. Therefore, for the author of Hebrews, new creation is completed by both the agency of Christ *and* human obedience in realizing and demonstrating the completed-ness hoped for.

5.5. Conclusion

Our findings from this chapter fits nicely into the conclusions of the previous chapters. The backdrop of the exhortation of Psalm 95 to not harden one's heart upon hearing God's voice was the God who is *creator* and *redeemer* and God who is in a covenantal relationship with his people, the sheep (πρόβατα) of his pasture. Hebrews thus exhorts the readers to respond *today* upon hearing God's voice to respond to God's creative/salvific act. It is a call to turn away from the sinful and disobedient heart that neglects such re-creative work in these last days. As the evoking of Numbers 14 has shown, it is only through Jesus, the ἀρχηγός and merciful high priest that ultimately leads his people into the completed-ness of new creation. Finally, as we have seen in Hebrews 11, there is a

[248] Lindars, *Theology*, 112.

synthesis of the work of humanity and the work of Christ; new creation is only realized as the human agent demonstrates and realizes completed-ness through obedience, where Christ is the agent of new creation. In such sense, humanity *actively takes part* in the act of new creation where Christ is the agent. They rest (cease) from their own work upon entering God's rest (the completed-ness of new creation) just as God rested (ceased) from his works (4:10). By now it is not so unfamiliar that God who created (καταρτίζω, 11:3) the ages would prepare (καταρτίζω, 10:5) a body for Christ, through whom he speaks/creates in the last days, who is not only completed but who is also the agent that brings his people to completed-ness as he does (ποιῆσαι) God's will (θέλημά, 10:7, 10). The final doxology beautifully summarizes this theology: "Now may the God of peace who raised from the dead the great shepherd of the sheep (προβάτων) by the blood of the eternal covenant, our Lord Jesus, create (καταρτίζω) you in everything good to do his will (ποιῆσαι τὸ θέλημα αὐτοῦ), working (ποιῶν) in us that which is pleasing to him through (διὰ) Jesus Christ, to whom the glory is to all the ages, amen" (13:20-21).

CHAPTER SIX

CONCLUSION

In our attempt to see Christ through a single piece of stained glass, we have come to discover that inspecting that piece alone cannot properly guide us to the beauty of Christ's glory as the agent of new creation. Just as the architectural beams of *Sainte-Chapelle* and the manifold images and colors of its windows that surround that single stained glass shapes the light impressed on the eyes of the beholder, the literary contours and motifs of God's rest and Christ's priesthood in Hebrews has also formed the way in which we comprehend Christ as the agent of new creation. We have seen that the flow of argumentation and rhetoric of Hebrews presents the notion of God's rest (i.e. the end of the salvific program as the completion of new creation) and the motif of Christ's priesthood (i.e. Christ as the completer of the salvific program) as logically inseparable (chapter two). The amalgamation of the results of this analysis with our study of Genesis and Hebrews, have not only shown that Hebrews' salvific end is the completed-ness of new creation of humanity, but also hinted towards the fact that Christ—the leader of this new Exodus and co-creator with God—is the ultimate agent that brings his people into completed-ness (chapter three). This latter point was proven to be sound in our study of the dynamics of Christ's own earthly journey: from obedience in the nature of humanity, to being made complete, to being designated as the Melchizedekian high priest, and becoming the reason for salvation. We have learned that this framework led to the two ways in which Christ brings God's people to completed-ness. First, his obedience that led to his completed-ness functions as the prototype and example for believers to follow.

Second, his inauguration of the new covenant, also realized by his obedience, ultimately functions as the grounds for God's people to reach completed-ness (chapter four). Therefore, the conclusions of chapter three—the completion of salvation is the completion of new creation—and chapter four—Christ is the agent of the completion of salvation—led to the conclusion that Christ is the agent of the completion of new creation. Finally, our study of Psalm 95 and Numbers 14 in Hebrews 3-4 and the study of Hebrews 11 cautioned us from ending our investigation of Christ as creator, as it reminded us of Hebrews' exhortation for believers to strive to enter God's rest, that is, the completed-ness of new creation. The following conclusion was drawn: just as the world was first created through God's speech, when they hear God's speech through Christ in these last days, they are to display faith—the realization/demonstration of completed-ness by obedience—that leads to completed-ness, as Christ is the agent of that completed-ness. This is the role of believers "Today." In sum, what we have hoped to have proven is twofold: that Christ is the agent of new creation and that human faith is integral to this dynamics of new creation.

We do not pretend to have discovered this piece of stained glass as if no one has ever seen it. For many have pointed towards this (chapter one). If there is any contribution of this thesis, it is that we have given a fuller painting of the theological mechanics of this motif on our canvas, pointing out a few ways in which we may understand Christ as the agent of new creation of humanity as depicted in the book of Hebrews. One of these that may interest scholars is that there seems to be more allusion to the opening of Genesis in Hebrews as we have presented in chapter two. Another is that the notion of completed-ness (συντελέω) as the end of new creation in Hebrews 3-4

(in light of Gen. 1:1-2:3) and the notion of completing (συντελέω) of the new covenant in Hebrews 8-10 (in light of Jer. 38:31 LXX) receives interpretation from each other: the inauguration of the new *covenant speaks of the realization of humanity's completed-ness of God's new creation* (chapter four). Our hope is these findings as well as the explication of the theo-logic of Christ as the agent of new creation of humanity and the role of humanity in new creation would contribute to further scholarship of the theology of Hebrews.

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